

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVI.

JACKSON, MISSISSIPPI, JAN. 15, 1914

NEW SERIES, VOL. XVI, NO. 3

KINGDOM BRIEFS

The report comes from Hattiesburg that work will begin on the new building of the Woman's College in thirty days.

Rev. William C. Ashford, Shaw, Miss., is open for work in a pastorate for the year 1914. He writes that he is willing and ready to go where the Lord shall lead.

Religion is like consumption—you do not inherit from your parents, but you inherit a disposition favorable to it and come into an environment that helps to develop it.

We publish in this issue part of a report made to Lauderdale Association by C. G. Elliott. We wish there were space for the full report. It is an unusually strong presentation. Read it.

The Jackson Daily News gives the picture of Dr. John E. White, Baptist pastor in Atlanta, and announces that he will speak in Jackson before the Social Workers' Conference which meets in Jackson, February 18-19.

Rev. T. L. Sasser, of Estabatchie, preached for the Brookhaven church on Sunday in the absence of the pastor. In the afternoon, Superintendent J. R. Dobyns of the Institution for the Deaf at Jackson, addressed the Men's Association.

Dr. R. C. Buckner gets out a neat calendar for 1914 giving his picture, some of his own terse sentences and quotations from Scripture appropriate to his work as superintendent of the Texas Baptist Orphanage. It is his 81st birthday greeting.

Col. C. E. Hooker, a veteran of the civil war, once member of Congress from Mississippi, and famed for his eloquence, died at his home in Jackson last week. The legislature adjourned for half a day through respect to him and the body lay in state at the capitol.

The kongregayshun of the First Disunited Brethren Church on the korner of Worldly Avenue and Supposition Boulevard last Sunday evenun hurd a most elokwent and masterful surmon on "The Grateness of Alexander the Grate." So fur no konversions this year.—Religious Telescope.

A certain manufacturer of motion picture film is sending to preachers an appeal for scenarios for uplifting plays. The appeal is limited, however, by this statement: "These stories should not in any sense be sermons, and for commercial reasons, Biblical and historical incidents cannot be used."

Dr. Howard A. Kellogg, the Baltimore cancer expert, says: "Cancer in many cases is caused by immorality or filth. It is immoral for men to burn their bodies, yet in the large majority of cases cancer of the lip is due to men smoking short pipes and burning cigars to the butt. No man has a right to be an inveterate smoker. In the case of women who have cancer of the lip, it is invariably those who smoke cigarettes who are the victims. This is all immoral and unquestionably cancer is deep-rooted in filth."

The Governor's message to the Legislature recommends the building of good roads from Jackson to every State convict farm, the convicts furnishing the labor and the counties through which the roads pass to furnish the materials. There is no better service to which the prisoners can be put than building good highways.

Dr. Kleinsmid, secretary of the American Association of clinical criminology, says: "Society by its sale of tobacco and liquors encourages mental defection which results in crime * * * There can be no justification for the use of these drugs by adolescents." He also says: "There is danger of excessive sentimentality in treating criminals."

On the second day the house of representatives in the Mississippi Legislature passed a bill providing a good penalty for shipping more than one gallon of liquor to anybody in the State. Nobody can receive even as much as a gallon unless it is for his individual use and he must have a doctor's certificate that he needs it. We hope the senate will soon pass it and the governor will sign it.

There have been several discoveries in medical science during the past year which may save many human lives. An interesting statement by a medical professor at Johns Hopkins is that he has ascertained the effects of hydrophobia to be due to the blocking of certain ducts and canals from the brain. If this is true, there will doubtless be some way of overcoming the effects of the disease.—Ex.

Another recommendation of the Governor that will probably commend itself to all is that a law be passed providing for supervision and inspection of banks. A committee from the last Legislature was appointed to study the subject and draft a bill. Action on this subject is made urgent by the bank failures in the State in the last twelve months, some of which were caused by poor or reckless management.

Rev. W. M. Burr, the tithing evangelist, of Orlando, Florida, will be open for engagements in Mississippi from February first to August first. Those who have read his excellent articles on this subject which have appeared from time to time in The Baptist Record need no introduction to his work. We believe that every church that Brother Burr visits will feel the effect of his work in a substantial increase in gifts to all purposes.

Perhaps a good many families have found that some days there seem to be atmospheric conditions that make the keeping of peace more difficult than usual, and every little cause or no cause will provoke a controversy or a disagreement. Just at this time there seems to be something of this kind in the great Baptist family that make many members of it particularly "touchy." We hope the prince of the air may not long hold sway and that we may get down to the serious business of the Master. Let's try to "just keep sweet."

One of the earliest matters taken up by the Legislature last week was the prohibition question. It is the determination of the temperance forces to strengthen the laws already on the statute books and add such as are needed to make effective the Webb bill passed by the last Congress. They are not going to listen to the cry of whiskey advocates to "let well enough alone." "And it came to pass, when Joram saw Jehu, he said, Is it peace, Jehu? And he answered, What peace! during the harlotries of Jezebel thy mother and her many sorceries."

"I have quoted from the Scout law that a Boy Scout is to be 'clean in body and thought, stand for clean speech, clean sport, clean habits, and travel with a clean crowd.' Clean sport puts up the bars against gambling, which goes hand in hand with all the mischief of the street and opens the door to every crime on the calendar. The very spirit of the movement breathes loyalty to authority to law, a lesson our boys need to learn, East and West, North and South. If this be the quality of its service to our day, what greater could anyone render?"—Jacob A. Riis.

Truth is the powder, faith is the vital spark that transforms it into power. When oxygen and hydrogen meet, it is easy to have an explosion; when faith and truth come together there is going to be something doing. The gospel is power to everyone that believeth. Truth is the storehouse of the lightning, faith is Franklin's key that brings it into touch with earth and sets it to serve men. Truth is the steam in the reservoir and faith is the lever that turns it into the steam chest and sets it to driving the whole machinery of Christian life and work. Truth is potentiality, faith turns it into power.

Rev. S. W. Sibley died Sunday night at his home in Tylertown after a brief illness of pneumonia. He was born in Yazoo county July 15, 1848, converted at the age of 14, graduated from Mississippi College in 1877, and from the Southern Baptist Theological Seminary in 1880. He was a deep thinker, cogent reasoner, graceful writer, fluent speaker, and was regarded as one of the ablest ministers in the Baptist denomination in the State. He had served many of the leading churches as pastor and had rendered excellent service as a member of State Convention Boards and was formerly a contributing editor of The Baptist Record. He was for several years pastor of the Magnolia Baptist church, and wrote his name by kindness, love and sympathy in the hearts of all with whom he came in contact. His body was conveyed to McComb on a special train furnished by the Liberty-White railroad Tuesday, and laid to rest by the grave of his first wife, to await the resurrection.

CONTRIBUTED ARTICLES

THE STUDENT VOLUNTEER CONVENTION.

The seventh quadrennial convention of the Student Volunteer Movement for Foreign Missions was held in Kansas City, Mo., from December 31, 1913, to January 4, 1914. At this convention there were delegates representing no less than 755 institutions. The total number of accredited delegates was 5,031. Of this number more than 2,000 were delegates from the 27 foreign countries represented. At one session a lady from Florida felt told and pulled a wrap around her, while near her a man sat mopping his brow and fanning himself with a hymn book. He was from Reykjavik, Iceland, where the thermometer sometimes goes to 80 below zero.

It is estimated that as many as 8,000 people were present at some of the meetings. In spite of the immensity of these audiences, the men who discussed the various phases of the worldwide mission movement had the same close attention they would have had if they were addressing only a handful of people. One reason of this was because the speaker could be heard by all the people present. The chairman, Dr. John R. Mott, had assistants stationed in every part of the building. If a speaker was not heard in a certain section, the fact was signalled to the platform and the speaker was requested to speak louder or to change his position. If a certain part of the building was too hot or too cold, an usher was at once sent to remedy the condition. Perfect order was maintained throughout the whole convention. No one entered or left the hall while a speaker was on the floor. Once, when the quartet had rendered one of its best selections, a ripple of applause swept through the audience. The chairman requested that the applause be dispensed with, and the request was heeded. Even when the most distinguished speaker of the convention, William W. Bryan, appeared on the stage, he was greeted in silence. The students had gathered to derive inspiration from the comparison of experience rather than to take any action. No motion was made at any of the sessions, no resolution was ever put to vote. The meetings were merely a series of addresses and conferences.

There were many men of prominence on the speakers' roll, including the Rev. Dr. Robert F. Horton, of London, an international authority on missions; Dr. Johannes Warneck, of Berlin, joint editor of the *Allgemeine Missions-Zeitschrift*, a scientific mission magazine; Dr. Samuel M. Zwemer, of Cairo, Egypt, who is an authority on Mohammedanism; Dr. Harlan P. Beach, professor of missions at Yale University; George Sherwood Gady, of Garden City, Long Island; and William W. Bryan, secretary of state.

There was also present the international Y. M. C. A. quartet, which has recently returned from a trip around the world in the interest of the Men and Religion Movement.

In an address which was given by Dr. J. H. Si, of Yale University, a Chinese, he said that he believed that foreign students should be made to feel more at home in American colleges and that studied effort should be made to prevent the foreign student from getting an erroneous conception of American ideals. He said in part:

"We who come from other countries come to watch you. We learn more, perhaps, from your practical, everyday application of Christian principles than from the teaching of those principles. What we want to know is what Christianity is doing in you, not what you believe in regard to it. We therefore watch your social, industrial and political life, judging you and your religion by these."

The Christians of this country should be exceedingly proud that the secretary of state takes the stand he does in regard to Christianity. Mr. Bryan traveled some 1,300 miles to address the great body of students of this convention, and refused to accept pay for his services or expenses. Before an audience of 8,000 people Bryan declared that he coveted the day when the cross would rule men. In his speech he said: "I hope the time will come when, instead of building battleships to terrorize the world, we may spend that money to bring the young people of other lands here to study our ideals. A small fraction of the money spent in preparations for wars which may never come, so utilized would give us far greater security for peace."

Mr. Bryan paid tribute to Dr. Mott in the following words:

"Dr. John R. Mott, your moderator here, once was offered the ambassadorship to China by President Wilson. Both the president and I urged Dr. Mott to accept, because we realized that our country needed a Christian man for China. But Dr. Mott declined because he said the mission work was a stronger duty."

At one session after a strong address by Dr. Mott, an appeal was made for money to carry on work in the foreign fields. Pledges were taken on cards distributed throughout the audience. Within a quarter of an hour pledges amounting to \$28,361 were secured, which amount is to be paid in annually for four years. This amount was \$10,000 in excess of the amount pledged at the previous convention at Rochester, N. Y., four years ago.

The primary idea of the convention is to recruit college men and women for foreign missionary service. When the call for volunteers was made about 1,500 men and women responded. Some of them had decided before the convention, and some during the convention. A large number of these expect to sail within the next year. During the last session the "Honor Roll" was read. This was a list of missionaries who had died since the Rochester convention. The list included fifty-three names, a little more than one-third of whom were women. The chairman asked the men and women who had determined to go to the foreign field and expected to leave within the next year to stand. They had been seated on the platform, and were more than 100 in number.

Turning to the business side of the convention, Dr. Mott read several of the many cablegrams from the foreign mission fields of the world. They brought to the convention the prayers of Christians in far off lands and earnest appeals for help.

T. L. LUSK.
Mississippi College.

RIGHT AND WRONG WAYS OF WORKING.

We have met again in our annual association to talk about the things that pertain to the kingdom of Christ. It is a time when, for a short while, we get our attention fixed on what ought to be constantly in our minds. There are various tendencies today which are hurtful to the work committed to us by our Lord when He said, "Go make disciples of all the nations, baptizing them into the name of the Father, and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you."

First: One of these is to lose sight of the vital point in Christianity. It is missionary; and whenever Christianity ceases to be missionary it ceases to be Christianity.

Second: Another is, to put the emphasis in the wrong place. To put it upon the boards

and the needs of the boards, rather than upon the work. The board is simply a committee or agency through which we do the work, and it is a serious mistake to emphasize the "needs of the Boards," instead of the work that they have been appointed to look after, since it takes the attention away from the work itself, and fixes it upon the agency through which we are doing the work.

Third: A third is for brethren to say that they believe in one branch of our mission work but not in another. On this point we would say that while our Lord did not divide the work into State, Home and Foreign as we have done for convenience, yet He was just as specific when He said, "Ye shall be my witnesses, both in Jerusalem, and in all Judea, and Samaria, and unto the uttermost parts of the earth."—Acts 1:8. Jerusalem, a great city, corresponds to our city mission work, where so many thousands of lost people are congregated and are attracting thousands more. Judea, of which Jerusalem was the capital, corresponds to our State Mission work; Samaria an adjoining province, corresponds to our Home Mission work; while the uttermost parts of the earth could mean nothing but Foreign Missions. So that the man who does not believe in all very likely does not believe in any. And the man who does not believe in any, does not believe in the Christ since he feels that he is wiser than Christ. Or, granting that a man may believe in one part of the work, but not in another, it means that in some things he considers Christ as on an equality with himself, while in some other things he considers that Christ is inferior to himself. Christ can never be exalted above such an one, since the commands given by Christ have to be passed upon by him in order to determine whether or not it is wise to undertake to obey him, and pass them on to others, who, lacking in wisdom, are apt to believe they are under some obligations to do the work because Christ commanded it.

Fourth: Still another is, to let difference of views as to methods employed keep us from doing our best. Some brethren insist that it must be done just as it was done by Paul, and that to adopt another method is wrong. It is very significant that our Lord did not say anything about how this work was to be done. He gave a simple command to do it, and He expects us to obey. And in not specifying how He has left it to us to use the best methods—those that produce the best results. If we were shut up to Paul's methods we could not use any of the modern conveniences of doing business. We could not travel by steam or electricity, for Paul did not. We could not send money by bank exchange or postoffice money order, for Paul did not. Neither could we use the mails for transmitting letters, but all communications would have to be put in charge of a special messenger as was done in Paul's time. (1 Corinthians 16:31).

If we adhered to this method, instead of it costing 90 cents to send 10 cents as some claim or 13 cents to get and send 87, as is the case now, it would cost from port to port for each remittance, about \$400.00 to China; \$400.00 to Africa; \$400.00 to Argentina; \$300.00 to Brazil; \$300.00 to Japan; \$200.00 to Italy; \$100.00 to Mexico. Thus we see that it would take \$2,100.00 to send one installment on the salary of the missionaries in each land. Add to this the expense of getting to the port from which the vessel would go, and the further expense of reaching the missionaries after you get there, and you would have paid enough to support half a dozen men a whole year. To make one remittance by letter would cost only about \$1.00 postage and each letter would go to the home of the missionary, while the rate of exchange is only 50 cents for \$100.00, and \$4.00 for \$1,000.00 while New York exchange, which can be used on most, if not all of the fields, the rate is twenty-five cents for \$100.00 and \$2.00 for \$1,000.00.

If it be thought that 13 cents on the \$1.00 is

too much expense we can easily reduce it in two ways: One is to give early in the Convention year, and thus save the heavy interest charges on money that must be borrowed to meet the needs of the work. Another is to increase our contributions. It would add to the present expenses only the expense of transmitting the increased contributions to the various fields. So if we would give one to two millions instead of a half a million we would reduce the cost to four or five cents on the dollar.

Just here we would say that those who object to sharing the expense can contribute all they will, with the assurance that every cent of it will reach the missionary. Those of us who believe in having somebody to look after the work and in paying them for it, are already doing this, and we would be more than glad to handle without any charge any and all contributions from these brethren. And if a guarantee should be wanted, we will give any kind that will satisfy, that the salaries of these men will not be increased as much as a copper cent on account of having to handle these extra contributions.

But expenses are justified by results if those results are in keeping with the outlay. What of it in our own Foreign Mission work? In 1873 we did not spend nearly as much as we do now in conducting the work, and in that year for the first time the contributions passed \$50,000.00. In 1890 our expense account was smaller than now, and it was the first time we reached \$100,000.00. Last year after paying the expenses in fifteen states, amounting to \$22,042.40, there passed into the hands of our treasurer, \$521,403.89. The actual expenses of the board in all detail, were \$43,067.77, leaving \$478,336.62, contributed over and above all outlay. Is there any business man who would not expend \$43,000.00 if by so doing he could get it back and \$478,000 more in one year? The Scriptural law still holds good: "He that soweth sparingly shall reap sparingly; and he that soweth bountifully shall reap also bountifully."—II Cor. 9:6. But what of the work itself? From every field comes the most encouraging reports. More baptisms than ever before. More people asking for the truth than ever before. Even wars and rumors of wars cannot stay the rising tide which is sweeping resistlessly onward, bearing cargoes of precious souls to lay as trophies at the Master's feet. In this connection it is not amiss to say that more converts come from the work of our Baptist missionaries, at a less outlay of money, than from any others. So great was this difference that a Christian business man of another denomination, living in Pennsylvania, some years ago turned his contributions for Foreign Missions into our hands, on the ground that it was good business judgment to put your money where it would bring in the best returns. Let us compare the work now with that of twenty years ago when our present secretary took charge:

Twenty years ago—One native physician, no hospitals, no dispensaries, no people treated, ten schools, 598 pupils, 177 missionaries and native workers, 383 baptisms, 2,923 members, \$5,368.42 contributions.

Now—Thirteen medical missionaries, seven hospitals, nine dispensaries, last year 65,333 people treated, 266 schools, 7,481 pupils, 846 missionaries and native workers, 4,532 baptisms, 27,545 members, and \$89,493.70 contributions. The schools include ten theological seminaries, with 222 students. Then we had no publishing plant, but now we have three and they are turning out millions of pages of books and tracts every year. These are the tabulated results. But coming years will show that they give only a slight insight into the actual results.

Meridian, Miss.

C. G. ELLIOTT.

THE BAPTIST RECORD.
HOPEFUL SIGNS FOR THE BAPTIST RURAL SITUATION.

T. J. Moore.

Writing back to the seat of his government of a great victory won, a great Roman general said (translated into English): "I came, I saw, I conquered." To "go" and "see" was a necessary element in the winning of the victory.

There has been much talk in their great convention by Baptists and writing galore in their periodicals about their eleven thousand unenlisted church within Southern territory. But not until very recently have the leaders of the denomination begun to see this monstrous field for mission work as it really is. Until it is seen aright no proper methods can be devised by which to conquer it.

The 11,000 Unenlisted Churches.

These churches can only be reached through the process suggested by Brother Masters, of helping them to do and meet their own home needs and then get them to look out and take part in denominational work. This being the case a big task indeed awaits us. It is so big and of such importance that it should for the present engage the major part of the energies of not only our Home Board but of every State Board in the Southern Baptist Convention. Mississippi is only piddling at this work if indeed we can be said to have really undertaken it at all.

Over one-half of our 1,400 churches—70,000 at least in these unenlisted 700 churches—and only three men to undertake the work with more than half he does not give "Brother Brown" the time due him for the accomplishment of the results named. He ought to have from three to five years instead of one.

In this "composite" fashioned in his own mind, Brother Masters gives "Brother Brown" two associations, and that is an ample field for one man. To take more than that, he will mess over the whole thing and do but little or nothing toward the real work that is needed. We need the associational rally mission campaigns. That is a fine work among already enlisted churches and associations. But that sort of a program will never reach the field the speakers and writers have been talking and writing about.

Just now there are some hopeful signs that some few interested brethren are beginning to see the vastness of the labor that is needed to accomplish the great task now confronting the Baptist people of the South. Dr. V. I. Masters, editor of the *Home Field*, shows in his article begun on page 19 of the January number, that he has an insight into the situation as it really exists and also what is needed to meet its demands. Reader, if you have not read that article and you wish to gain helpful information on the biggest problem that confronts the Baptist people of the South, you hunt up that number of the *Home Field* and read that article. In that article is pointed out to us the real work to be done that we may permanently enlist our backward churches. The only adverse criticism I would make on the entire article is that the labors of these three expected to be expended in campaigns for raising mission money among the already enlisted portion of our churches.

There are at least 20 associations in our State that need a "Brother Brown" to each two of them that he may camp with them until they are developed and enlisted.

May God help us that we may speedily get our eyes open and our hands on our pocketbooks for the prosecution of this great work is my hope and prayer to Him who said, "—teaching them to observe all things whatsoever I have commanded you."

Purvis, Miss.

WHO WAS TO BLAME?—A SERIOUS QUESTION SERIOUSLY ASKED.

Replying to this question, Brother Epting says (or insinuates—I haven't his article before me) that I ridiculed the "mourners' bench." Brother G. W. Riley intimates as much, but I did not. I simply related three facts—how that two children thought that their becoming saved depended upon their getting sad enough, and to this end they went to the mourners' bench and thought on family troubles and wept profusely and then wondered why they were not saved. A third thought that she would be saved if the people would pray earnestly enough, and that their praying earnestly depended upon her showing earnestness. She could not cry, so kneeling at the mourners' bench she wet her handkerchief with her mouth, then turned the wet part out, hoping that some one seeing it would think it was tears and would thereby be moved to pray earnestly enough and she would get the blessing. To tell of a thing that happened at church is not ridiculing the church; to tell of a thing that happened on Sunday is not talking down the Sabbath. I discussed no "great theological questions"—I ridiculed nothing—I discussed nothing. I want some brother who knows the Lord and loves souls to tell us by what means those children were misled.

Two other incidents I withheld lest some one might charge me as Brethren Epting and Riley seem to. I now turn to relate them:

A boy was at the mourners' bench with some twenty others seeking salvation. He thought it would come in answer to prayer; hence as the people prayed. The people were urged to be definite in their prayers—"mention the one you want saved." Among those up was one "Jennie Mosely" (?) Jennie was the excellent daughter of pious parents, so she would be first named in the "definite prayers"; therefore, the boy thought she would be the first to be saved. To find how she was progressing the boy peeped through his fingers and found to his amazement that she was "sitting erect, dry eyed and apparently indifferent." This was repeated the next day. He then told his fellows, "If we get anything here we must get ahead of this procession—we can't be saved until Jennie is saved and she sits up there and don't try to cry"; That boy is now a man, is skeptical. How was he misled?

A preacher vouches for this: 'Twas at an arbor meeting at night. Many were up and some were praying, some singing, some shouting. A man who had been a long time seeker jumped up and exclaimed "I've got it! I've got it!" I felt it so plain—it struck me right in the back of the neck!" It just could not occur to him that he was under a candle and that the tall turning wand upon his neck produced the good feeling that seemed to come from the skies. He was misled—how?

This man's mistake was easily discovered—may there not be other mistakes more difficult of apprehension? A young man, after many propositions, went forward for his first time. With greivful lip and swimming eyes the preacher grasped his hand, exclaiming, "Young man, I've been praying for you!" The young man says "Right there I found a change." He does not want to have salvation by grace or the security of the believer—he curses when he is mad and drinks when it suits him. Yet he insists that if salvation is eternal he is alright, for he knows he has "met with a change." It seems that for the first time in life his emotion responded to that of the preacher—it was a new feeling to him—it was "a change." Now he is basing his hope of heaven on that "change." How hard to get him to see his mistake! How was he misled? Who that knows the Lord and loves souls will help me? It is certainly a matter of tremendous importance.

In a good hope behind the blood.

R. A. COOPER.

Pontotoc, Miss.

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EDITORIAL.

FAITH AND TRUTH.

Faith and truth, in the Bible and in Christian experience are complementary expressions; that is, one is useless without the other. The truth is for faith, and faith only be fully taken in by faith. Faith seeks for truth as the vine for the tree, feeds on it and lives by it. They together constitute religious experience and the more they are brought together the more progress is made in religion. Just as the union of oxygen and hydrogen constitutes water, and neither of them alone, in union with other things, does; so the union of faith with truth gives life eternal, and nothing else will.

Paul says he "was appointed a preacher and an apostle, a teacher of Gentiles in faith and truth." It is equally the preacher's business to proclaim the truth and to induce men to believe it. It is not enough simply to teach the truth, there must be the constant effort at the same time to compel acceptance; we must urge men to believe it. The two things are equally important, and to do one without the other is not only to do no good, it is positively to harm people. In the same way apart from the assistance of a preacher, the knowledge of truth without faith in it, without personal acceptance of it and dependence on it for life is to abuse it to our destruction.

All false religions are so because of the presence of faith and the absence of truth. To believe and not to have the truth is to pervert religion into superstition. Superstition is the belief of falsehood rather than the belief of truth. Roman Catholicism is superstition because they have not the truth. The faith of many of their people is strong and would be beautiful if it were in the truth. Their false conception of the nature of God and Christ leads them to the worship of saints, and to seek the mediation of priests. Of such as these Jesus said, "I know not what you worship that which ye know not. The true worshippers will worship the Father in spirit and truth;" that is in accordance with His nature as true, revealed in the Book, in accordance with truth.

Some one has likened the condition of heathenism to a tangled mass of vines that finding no real support and direction for faith has become a hopeless and helpless body of confusion. There is faith without truth. To such as this was Paul sent, when he said, "God wishes all men to be saved and to come to the knowledge of the truth. For there is one God, and one mediator also between God and men, the man Christ Jesus, who gave himself a ransom for all, the testimony to be given in due season, for which I was appointed a preacher." These are the fundamental truths which he was to preach and which men were to believe.

The progress of our Baptist people depends upon the preaching of the truth and their faith in it. Our preachers must make a business of

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studying the Bible, of knowing the Bible and of preaching its truths. Here is where our hope of progress lies. "God has called us unto salvation through sanctification of the Spirit and belief of the truth." And when it is preached or learned in any way it must be received by faith or it becomes positively injurious. Food not digested becomes poison. Truth not assimilated into the life becomes rationalistic philosophy or irrational vamping. "Because they received not the love of the truth God gave them over to believe a lie and be damned."

"For we have had good news preached to us even also as they; but the word which they heard did not profit them, not being mixed with faith in those that heard." Faith and truth make the only saving combination.

POINT OF CONTACT.

In the fourth chapter of Ephesians Paul is speaking of the unity of believers in one body and their active co-operation in ministering to the world's need. He says in this way we are to grow up into Christ, the head. Here occurs the expression, "every joint of the supply," which suggests the subject at the head of this article. The reference is not to a joint as a small fractional part of the body, as we speak of a finger joint, but to the actual coming together of the various members of the body, the place where they meet, or the occasion of their coming in touch with one another. Where people's lives join, where their lives come in touch with one another, is the kind of joint that is meant here. So he says "All the body fitly framed and knit together by means of every joint of the supply," rather by means of every point of contact.

It is impossible for a Christian abiding alone, living in seclusion to come to any maturity of Christian character. He is dependent on others and others are dependent on him. The Christian life is one of mutual dependence, and fellowship is a necessity of his well being and development. In the beginning God said it is not good for man to be alone. He was not thinking of his living in bodily ease or mental peace but of the development and expansion of all his God-given powers of mind and soul. This is not possible if he abides alone. They must be brought to their best by many points of contact. The more complex and multiform these relationships are the more his latent mental and spiritual forces are brought into activity.

The family relation is one that affords opportunity for the development of character and not only the development of character but for drawing on the supply of the grace of God in order to the building up of the body in love. This is one of the points of contact where the supplies become necessary, and the supplies are forthcoming according to the necessities. The necessities and the corresponding supplies are what make the perfect man. It takes this to make the man. People have often remarked that a man is not often worth much to the world who remains a bachelor and refuses the responsibility or misses the means of development that come in the family relation. It is also a matter of common knowledge that it is difficult for a child to grow up in a home where there are no other children without developing undesirable traits of character and failing to develop the nobler and more unselfish traits. There were lacking the joints or points of contact that were necessary to call forth the finer qualities. The best men and women as a rule are those who have grown up in large families. "Children are an heritage from the Lord; blessed is the man that hath his quiver full of them."

But the family relation is only one of many means of bringing people into touch with one another and so forming. "Joints of supply." There is no connection which a Christian has with another person but is intended to be an

avenue of grace, a means by which the Christian may minister the grace of God to some one else and by which he himself may become a stronger Christian, by which he grows up into Christ. The same act by which he ministers to other develops himself. To minister to another is to grow stronger in grace. Action and reaction are simultaneous and equal. For this reason ought Christians to be, it is a necessity for them to be associated together in churches. For this reason ought the churches to respond to every righteous appeal for help. Other needs furnish our point of contact with them and furnish our opportunity of Christly ministry and perfecting Godlike character. These appeals are not to be shirked but welcomed. They are not to be complained of but to be joyously used.

FOUNDER'S DAY AT THE SEMINARY.

This day is observed in honor of Dr. Jas. P. Boyce, the first president and the one in whose mind the seminary originated. It comes properly on the eleventh of January, but that being Sunday this year, the tenth was substituted. Two speakers from among the friends of the institution are asked to make addresses in Norton Hall and then dinner is served in New York Hall. This year the speakers were Dr. E. E. Bomar, pastor of the First church, Owensboro, and the editor of The Record. The first spoke on "The Seminary as I Knew It," and the latter on "The Seminary as a Denominational Asset." Dr. Bomar was particularly happy in his theme and the treatment of it. He reveled in memory and the recital of reminiscences. He had been a lawyer before coming to the seminary and to him the fellowship and life of the body were a revelation. As to the other speech—well, if you wish to form an estimate of it, something of it may possibly be seen in the Review and Expositor for April as it was requested for publication in that magazine. The purpose was to present the denominational idea and how the seminary represents it and in what its value consists.

The dinner was great, for which the boys claimed they had been saving and preparing a week ahead. Dr. Mullins having to leave, Dr. Robertson was the delightful toastmaster. Four short speeches were on the program, by Brother Poe, representing the students; Dr. Gardner the faculty; Mr. Ford the business man, and Dr. Hawes, the world in general. These all spoke of how the seminary looked from their special point of view. They were humorous enough to hold the attention and wise enough to have a helpful impression. Dr. Hawes has taught the young men expression for thirty years, a longer time than any professor has seen service in the seminary. There was a great throng of people, including students and faculties of the seminary and training school, wives of teachers and students and a number of visitors.

It was a particular joy to meet a fine lot of young men and young women from Mississippi. There are not as many of them as there ought to be, but they stand second to none in the estimation of the discerning. One regret of the editor's trip was that he did not have time to visit the training school.

THE MISSISSIPPI BAPTIST ASSUMES A NEW LIFE.

The Newton Printing Company, of Newton, Miss., has been purchased by R. L. Breland and J. W. Price. The Mississippi Baptist says: "We have also arranged to publish the Mississippi Baptist. This paper has been purchased by the following leaders of the General Association, viz: Jas. E. Chapman, J. W. Rooker, Z. K. Gilmore, T. J. Waldrup, D. W. Moulder and R. L. Breland. Thus having the financial and moral support of the denomination as never before is confidently expected that

it will be a better paper than ever before.

"Rev. R. L. Breland has been elected editor of The Mississippi Baptist; Rev. Jas. E. Chapman, associate editor; and Rev. W. P. Chapman will continue as field editor.

"To our 'Big Sister' over to the west, The Baptist Record, and its able editor, we reach out a glad hand of brotherly and Christian greetings, assuring her that her work is our work, her load is ours. We hope and expect for the same fraternal and brotherly relations to continue as heretofore. If you need us, sister, call and we will hear. God bless you."

The Baptist Record extends greetings to the new management of The Mississippi Baptist. We are grateful for the kind words expressed above and desire to labor side by side with them in every good word and work.

CENTRAL BIBLE INSTITUTE.

The Central Bible Institute, which met at Newton on January fifth to ninth, bids fair to take its place as a great power for good in Mississippi. A large number of preachers and some laymen were present to listen to the admonition and instruction of Dr. J. B. Gambrell, Dr. R. A. Venable and Brother J. E. Byrd. The morning sessions were held in the chapel of Clarke College and the afternoon and evening sessions at the Baptist church. A large part of the students of Clarke College took notes on the various addresses.

A permanent organization was effected and a constitution was adopted. The following were elected officers: M. O. Patterson, president; H. C. Joyner, vice-president; L. E. Lightsey, recording secretary; R. L. Breland, corresponding secretary; executive committee, the above-mentioned officers and the following: R. L. Williams and J. O. Walton.

The citizens of Newton deserve the thanks of the entire body for the kind entertainment given every one who attended. To Pastor-President M. O. Patterson is due great credit for his untiring work in arranging and carrying through a program that will be of lasting benefit to many.

BOOK REVIEWS

We shall be glad to review in this column and send book which is sent us. Any book reviewed in this section may be secured by sending to The Baptist Record the price, together with the requisite postage.

The Right of the Child to Be Well Born, by George E. Dawson, Ph. D.; Funk and Wagnalls Co., New York.

A little book on a big subject, handled with the ease that comes only from a thorough knowledge of a subject. In this volume the subject of eugenics is treated from the standpoint of the child in meriting the right to have proper conditions, not only for life but for its birth. All who read this book will find in its arguments new thoughts expressed in a most pleasing style.

Woman, Marriage and Motherhood, by Elizabeth S. Chesser, M. B., with an introduction by Mrs. Frederick Schoff; Funk and Wagnalls Co., New York.

The entire scope of the woman question is discussed in a very comprehensive manner in Dr. Chesser's work. From the social, religious and legal standpoints this subject is viewed and the arguments and illustrations are so well drawn that interest in the subject increases with progress through its pages. Mrs. Schoff's introduction gives the readers an advance glimpse into the merits of the work and her endorsement of Dr. Chesser's work is in itself, convincing argument in its favor.

Reviewed by the National Publication Review Bureau.

A VERY IMPORTANT MEETING.

Of the associational vice-presidents of the Home Mission Board for Mississippi will be held at Hazlehurst, January 20-21. Dr. B. D. Gray will be with us, and is anxious to meet every associational vice-president in the State. All necessary traveling expenses will be paid, and our people will gladly entertain you while here, if you will notify me that you are coming. Don't fail to do this. Plan to reach Hazlehurst as early Tuesday morning as possible, as we wish to get right down to the business of the conference. C. C. PUGH, Home Board Vice-President for Miss.

A CALL TO PRAYER FOR THE MEN'S CONVENTION.

For some time we have been planning and advertising our Men's Convention which is to be held in Jackson February 10th to 12th. The idea of holding this convention came from the layman's committee of the Southern Baptist Convention and it is a part of a plan to hold similar conventions in all of the Southern States. It is hoped by this committee that all of the conventions will be well attended and that they will be great powers for instructing and uplifting the men of our denomination.

The convention in our own State should bring together large numbers of our brethren for discussion, and for planning to improve the conditions in our churches; and should help every cause fostered by Mississippi Baptists.

However, if it is to accomplish all we hope for it or in fact if anything worth while, we must have God's blessings on it and His presence with us. God will hear the prayers of His people and let each of us pray daily from now until the meeting of the convention that it may be largely attended and that God's presence may be felt in great power by all who are on the program and by all who attend, and that it may be a great blessing to God's cause among us.

N. R. DRUMMOND.

MISSISSIPPI COLLEGE ENDOWMENT NOTES.

By W. A. McComb.

Since last report the following churches have been worked: Bethel (Black Jack) in Madison county; Steen's Creek church at Florence; Bond and Wiggins churches.

Black Jack and Lyon churches lead so far in paying up their subscriptions. Black Jack subscribed \$454.50 and has paid in less than 30 days \$314.20 of that amount. Rev. W. H. Hamilton is the faithful undersherd of their flock. He is also bookkeeper for the endowment and that may account for the good collections.

Lyon subscribed \$815 and paid \$660 of it in less than 30 days. Rev. M. C. Vick is the faithful pastor there.

At Black Jack, Dr. C. R. Henderson, a life-long friend of the college, who told the agent he would divide the last crust with Mississippi College, led off with \$150 and paid it in less than 30 days. Brother J. J. McGraw gave \$100 and paid it cash. Miss Perry McGraw, who made a subscription last winter while a senior at Blue Mountain, is now teaching, and added \$25 to her former subscription. Others followed suit in the person of the Stubblefields, Welburns, Wilsons, Browns, J. S. Henderson, Watlingtons, Pirkhead, Russell, etc.

At Lyon the brethren stand by the pastor and support the college. At Florence W. S. Allen, the faithful pastor, leads his flock to victory and the boll weevil plague.

Brother and Sister Morris kindly gave entertainment to the agent.

At Wiggins and Bond Brother O. N. Herrington is the beloved undersherd. They have a mutual admiration society there. The agent caught the spirit and it is his opinion that the

church and pastor mutually excel each other in their lovableness. Dr. and Mrs. W. H. Hall cared for the agent and they did it beautifully. This field of Brother Harrington's went down for \$1,000 on the endowment. Brother Harrington throws his churches open and gives the agent his entire moral support. God bless our noble pastors all over the State. They have all been kind and helpful to the agent.

"FOR ALL THAT IS GOOD AND NOBLE."

Scanning the Life of a Man with a Consecrated Pen.

Far off on the shores of the wild North Sea, in an ancient town of crooked streets which was once the dwelling place of the kings of Denmark, Jacob A. Riis was born in 1849.

He was one of twelve boys, and their father, the headmaster of the local school, had a hard time making both ends meet with so many mouths to feed on a schoolmaster's salary.

Young Jacob knew what it meant to do with very little and to live frugally, and because he was poor himself his sympathy was awakened early to the needs of the "other half." He was only twelve when he gave promise of his future as a tenement house reformer by giving some Christmas money to a very poor family in "Rag Hall" on condition that they "tidy up."

He was not fond of school. He chose his own career, which was not the one that his father had picked out for him, and became a carpenter, working in Copenhagen. But he was ambitious, and America, the land of great promise, called to him and he could not resist. He came over in the steerage, landing here with a "pair of stout hands and enough stubbornness for two," but with little else as capital. He almost starved, sometimes, going without food for days. After working at many things, he started in what was to prove his life work—the newspaper profession. He started a little newspaper in South Brooklyn and finally secured employment on the New York Tribune. It came when he was on the verge of starvation; he "made good," and after that things came easier.

In 1875 he went back to Denmark and married the playmate of his childhood—his Elizabeth, about whom he has written so beautifully in "The Making of an American." Her pledge to him was this: "We will strive together for all that is good and noble;" and she kept it to the day of her death.

As reporter, Mr. Riis saw much crime and wickedness, but his ideas remained unsullied. Always he strove to see the best side of everything, and his belief in the goodness of his fellowman never weakened.

To him the newspaper profession was the "noblest calling of all," and when he wrote it was to do good to others insofar as he had the power. His pen spoke eloquently of the wrongs and injustice that he saw, and finally he put it all into a book—the fruits of his experience of 15 years. The book, "How the Other Half Lives," created a sensation. Since then he has written many books and lectured much, always with the object of doing something to help the unfortunate and make the world better. One who knows him well has said, "His pen is consecrated."

His books awoke the public conscience and led to reforms which have made New York City a better, a purer and a healthier place to live in. Parks and playgrounds were laid out, and recreation piers built mainly through his untiring efforts, and he has taken a prominent part in all social reform efforts in New York in the last 20 years. It was because of such work as his that Colonel Roosevelt called him "America's most valued citizen."

His life is a brilliant example of what a poor boy may do—of what any boy of like ideals may do—if he has courage and determination.—The Outlook.

THE FIELD GLASS

PRESENT TENDENCIES AND PERILS AMONG SOUTHERN BAPTISTS.

Rev. E. Y. Mills, D. D., LL. D.

Baptists and Christian Union Negatively Stated.
Oliver Wendell Holmes has somewhere said wittily that when two people converse, John and James, for example, there are always six people present: John as John thinks he is, John as James thinks he is, John as he really is; and in like manner a multitude of James.

I have often been reminded of this in reading discussions on Christian union among Baptists. Brethren state their views which are taken in other senses than those intended and inferences are drawn on each side until debate sometimes seems a game of "hide and seek." Here especially there is need for clearness of statement. On this account it seems desirable to devote an article in this series to the negative presentation of the matter. If another the positive side will be presented.

Baptists and Organic Union.

There has been much discussion of "organic" Christian union in recent years. The word "organic" as applied to the church of the New Testament seems to be completely out of place to the Baptist way of thinking, whenever the intention is to set forth the idea of a universal visible church organization. The New Testament knows nothing of such an organization or "organic" union. In the New Testament the word church has two meanings. One of these, as most forcibly expounded by Dr. Dagg, the distinguished Georgia theologian, and many other able Baptist writers, is that of the church universal, including all believers of all ages. This is not an organization at all. It is simply the sum total of the redeemed who make up the mystical body of Christ. It has no officers or ordinances or polity and will continue when all local churches cease to be. The other New Testament meaning of the word is that which applies to the local church, self-governing and independent, with no authoritative head over it save Jesus Christ.

Now it follows clearly from this New Testament conception of the church that "organic" union of churches is a great composite body with an ecclesiastical head of some kind is out of the question for those who, like Baptists, insist upon the New Testament as the authoritative guide in church matters. Baptists do not now or never will favor organic union, when understood in the above sense.

The Branch Church Idea.

Another conception of "organic" Christian union is sometimes presented under the figure of a great tree with many branches. It is a vague figure in itself, since all denominations are called "branches" while no particular one is called the tree. There is no Scriptural basis for this idea. Jesus does speak of Himself as the vine and Christians as the branches in the fifteenth chapter of John. But there is in this passage no allusion whatever to denominations of Christians such as now exist. He is simply defining the Scriptural relations of believers to Himself. Every true Christian is a branch in Him who is the true vine. In the epistles of Paul we find frequent use of the figure of the human body of which Christ is the head and Christians the members. The church is also represented as His body, sometimes in the local sense and sometimes as inclusive of all the redeemed. But there is not the slightest evidence that Paul had in mind a vast visible organization with officers, ordinances and polity, answering to the conception of a central church with many branches. By means of the figure of the body he emphasizes particularly the spiritual and vital union of Christ with His people.

The branch-church theory, therefore, is without warrant in Scripture.

It is very difficult for those in centralized ecclesiastical bodies like the Roman Catholics and Episcopal churches to understand the Baptist rejection of "organic" union. They think in terms of episcopacy and centralized authority, while to the Baptist the freedom of congregationalism in church polity is essential to the expression of the Christian ideal itself. There is no greater illusion than the belief that such "organic" union would be a realization of Christian unity. The mistake is in confounding outward union with spiritual unity. The experiment of such union was tried and found wanting through the middle ages. It is a discarded conception for those who labor for a spiritual church. Infinitely better than such mechanical outward union is the freedom of Christ which arises from the direct relation of the individual soul to him. It is true this freedom has given rise to the various denominations, all of which cannot be equally right. But the right of private judgment in interpreting the Scriptures is a God-given right, and true Christian unity can only come through the continued exercise of that right. When men, through their effort to understand the mind of Christ and to obey His will, will come to a common understanding as to duty, we shall realize spiritual unity in Christ, and not before. Such unity, however, will not be centralized ecclesiastical union. It will be a free union of those who accept the same doctrines and seek the same ends for Christ's glory.

Open Membership and Composite Churches.

I do not believe Baptists should ever adopt the policy of open membership, admitting the unimmersed into church relations. Experience has shown that such "union" does not succeed. Inevitably the discordant elements reappear and serious consequences ensue. The New Testament is not neutral or indifferent on the points of difference which are set aside in order to realize such union. It is not a normal or enlightened conscience which is able without scruple to waive these points of difference as if they were nothing. A church made up of elements so discordant would be but a mechanical form of union and would by its very existence proclaim that it preferred something other than the will of Christ as its supreme guide and authority. Such a body of people would make a feeble appeal to the outside world. The general impression would be that the question of the church and church relations is an unimportant matter anyway.

"Composite" churches formed by the union of small groups from various denominations are equally repugnant to the enlightened Christian conscience. If no conviction exists among the various groups as to church order, then it ought to be easy for all to unite on some one of the various conceptions of the church. If any conviction does remain among the various groups when the "composite" church is formed, it is certain that discord will arise in due time. It follows from the above that a Baptist with his convictions as to the polity of the New Testament church can not consistently join "composite" church movements.

In my judgment there is no greater blunder than to suppose that removing all barriers will make people anxious to join the church. This is not only a bad interpretation of the New Testament, but also bad psychology. It betrays a lack of knowledge of human nature. If all barriers are removed and nothing distinctive, nothing worth while, is left for a man to join, who wants to join it? Tickets of admission are sometimes printed and distributed for lectures which are entirely free, simply to create the appearance of conditions of admission. This

is based on the well-known fact that men are attracted by what has conditions attached more than by that which has none. Make church membership meaningless and no one wants it. The strong denominations are those which believe in themselves, and which impose real conditions of church membership.

Comity of Mission Work.

It is often urged that the denominations should apportion mission territory and bind themselves to respect each other's spheres of influence and territorial rights, in order to avoid needless conflict and waste of energy and money. But this involves serious questions which Baptists can not afford to ignore. For example, towns become cities, and sparsely populated regions become densely populated. Thus many churches are needed where few might have served originally. Besides this, Baptists often migrate to these communities and wish to set up churches of their own, and no one can or should hinder them from so doing. More important still, Baptists hold some truths which other Christian bodies do not hold, and it is a serious matter to ask them to waive their right to proclaim these truths anywhere. Loyalty to Christ requires that they refrain from compromising their liberty of preaching by binding agreements of this kind.—Christian Index.

IMMIGRATION.

Immigration is one of the greatest topics discussed in our papers and magazines. This question should arouse every lethargic American from his slumber, and appeal to all true citizens prompting them to work out means by which we can evade an approaching peril. More than one million foreigners have come to our country during the last eleven months, the majority of whom are not only undesirable citizens, but improper subjects for citizenship. We know that many of them are tools in the hands of an unscrupulous pope, being neither lovers of true liberty nor law abiding people. When our attention is called to the fact that we must Christianize them, or they will paganize us, and when we see the tide of their low moral ideas fast growing into a state of hopelessness, we must shudder from fear, or become almost overpowered with indignation.

But this only lasts until our minds are filled with local occurrences, and our thoughts are taken up with the idea of present happiness. Then the danger passes out of our memory only to be replaced by the slogan of another prophet.

But among the many that come to us, there are some who not only deserve our friendship, but that we should be proud of. As a demonstration, the writer wishes to call attention to a Swedish neighborhood, near the vicinity of this city. They present the appearance of a God-fearing people, almost all being Baptists. The Mobile Baptist Association was held there this year, and each delegate and visitor rejoiced a sentiment of appreciation of the kind hospitality shown during the meeting. They are also to be congratulated for their beautiful church building recently erected, and their progressive efforts put forth to propagate the cause of Christ. To show their ardent reverence to the Sabbath law, I will repeat a conversation overheard.

A man from another place came to the village on a Sunday to purchase a cow which was for sale. The owner of the cow needed the money very badly, but refused the offer. Then the would-be purchaser shook the \$35 in his face and tried to bluff him by saying, "Take it now or never." But the Swede replied, "You can wake me up any time after midnight and I will sell you the cow, but not before then." This emphatic reply won the argument.

We will admit that this type of citizen is a desirable immigrant. For such our land should hold wide open doors, that they may assist us in upholding the cause of Christian civilization.

J. C. A. FORTNER.

Mobile, Ala.

TITHING AND RELIGIOUS LITERATURE.

In November of the current year, 1913, I sent a card giving the questions below to between two and three hundred pastors and others whose orders I had filled for larger amounts than usual of tithing literature during the last two years. The following comprise all the replies received up to this date, Dec. 16th, 1913:

Card.

As you know the testimonials in tithing booklet No. 2 are practically unanimous that tithers are more interested in church and missionary causes than non-tithers.

I should like very much to know if their interest includes the taking and reading of religious newspapers, especially those of their own church and denomination.

Can you give me any information on this subject?

Replies.

"Replying to your question. Out of 18 denominational papers taken in my church, 13 are taken by tithers. I have 60 other families that ought to, but do not take a religious paper."

"Concerning the taking of religious papers, it is my judgment that tithers are more interested in all kinds of religious work than are non-tithers. At least I have found it so on all the charges that I have served."

"Yes, they are the best readers of our church papers, hence the best informed as to the benevolences, and therefore most ready and willing to sustain them."

"They all take church papers. Our missionary praise offering was nearly double that of last year."

"We have 76 tithers in a membership of 700. Tithers lead in everything: Sunday School work, attendance at church, charity work, Bible study, B. Y. P. U. work; read more papers and magazines—religious, I mean; take more religious newspapers, especially denominational. Their activity has been very marked in all religious work."

"It is true, at least, in some cases, for they have more money for literature who tithe."

"Those not taking the paper of their own church have, since tithing, begun to do so."

"All take religious papers and read such literature. Only four denominational papers taken."

"Not more than 50 per cent of our tithers are regular readers of our church papers."

"All my tithers take the church paper. They are the pick of my flock in interest in and knowledge about the church. They are my best workers."

"Concerning the interest taken by tithers in the reading of religious papers, will say that practically all take the Christian Advocate; 20 subscribe for Epworth Herald. Most all of the others take interdenominational papers."

"Only one officer and a very few members take any church paper and none of these are tithers."

"By the pastor's efforts the number of subscribers here have increased from 17 to 78, for the denominational paper, The Baptist Record."

"Yes, the Continent and other Presbyterian papers have increased among the members of the church at least 20 per cent."

"Yes, these are the very ones who take our denominational paper."

"Yes, our members have become subscribers to religious papers, three to one since they have adopted tithing. Outsiders are feeling the effect of the increased spirituality."

"Wherever I have found a man or a woman in the churches I have been privileged to serve, who are real tithers, who have this thing at heart, I have invariably found a 'live wire' in the missionary work of the church. One who not only took the papers and periodicals of our own denomination, but was likewise interested in the cause of Christ everywhere."

"In answer to your request as to whether the interest of tithers in church and missionary causes includes the taking and reading of re-

ligious newspapers, especially of their own denomination and church. I beg to say, especially of the latter, emphatically, 'Yes.' I have no difficulty in getting tithers to subscribe for and read a denominational paper. I have not encountered a bit of difficulty along this line with tithers. The trouble is with non-tithers."

"I think nearly every tither takes and reads some church paper."

"Yes, without exception, the tithers are readers of our own church papers."

"I have not a tither but what takes one or more of our church papers."

"Every tither in our church takes a denominational paper."

"Most all our members take a religious paper, not always of their own church."

"Tithers are always more interested in all the activities of the church, both at home and abroad, than non-tithers. They are the dependable workers almost without exception. I cannot say as to whether they are more interested in our own church papers, or not."

"In most cases, if not all, tithers subscribe to church papers, missionary literature, or both."

"My experience covering a period of 16 years has been that almost without exception tithers take the denominational paper."

"Yes, where I have talked to a tither, I find him more interested in religious and other denominational work."

"Following a custom of two or three years' standing, we had a special tithing program in our Sunday School last Sunday. The exercises closed with written reports from the tithers, giving information as to how long they had been tithing, whether they would tithe in 1914, and whether they were satisfied with the results. They were also asked to name the religious paper they are taking. About one-half of our tithers are now taking one or more religious papers. The remainder will probably subscribe in response to a special effort during the present month. Twenty-one persons who have hitherto tithe, expressed a determination to tithe during the coming year. As far as I know all tithers have prospered and the results of tithing in their spiritual life and activity is very noticeable."

"I have found that those who tithe their income are more interested in religious and missionary work and are more likely to take and read denominational papers."

"About one-third of our membership read the church paper. All the tithers do."

"Of course, all tithers go for good books. The obedient man gives the first place to the religious paper sent out by his spiritual mother—his own church. This is my experience in nearly all cases."

"I find it quite true throughout my charge that the tithers become subscribers of our denominational papers. I also know that they read more denominational books."

"Yes, all tithers I know of take the church paper."

"Yes, I think 99 per cent of our tithers take a church paper."

"Yes, church papers taken by all the tithers but one."

A LAYMAN.

Chicago, Ill.

Dr. John H. Eager delivered last week a series of three lectures at Clinton on "The Land and the Book, or The Holy Land and the Bible." He preached Sunday morning at Crystal Springs and Sunday evening at Hazlehurst. Dr. Eager is delivering stereopticon lectures on the Holy Land in the effort to bring about a larger interest in the study of the Bible. Pastors who are working toward this end should write him at Clinton.

HOW WE MADE OUR FIRST PAYMENT TO THE BAPTIST HOSPITAL AND THE MISSISSIPPI COLLEGE ENDOWMENT.

Our Woman's Missionary Society was organized in October, 1912, with a few sisters to co-operate together in the work.

Of course being in the country, we could not accomplish much during the rainy winter months but in a year's time we reported on a little more than \$40 worth of work for our Lord's cause. We know this is very little comparatively, yet we feel that the Lord received our "mite" joyfully, for He says, "Whosoever giveth a cup of water in my name shall receive a reward."

We know that we did not do all we might and our interest in the work seemed to die out with the heat of the summer's sun. So by autumn it seemed almost useless to try to keep up our society.

After attending the Kosciusko Association my vision of the great work that awaits the sisters of our land, was enlarged, and I came home with renewed hopes.

Yet the interest was very dull.

Having pledged our society for \$5 each to the Mississippi Baptist Hospital and Mississippi College endowment, I now felt we must "be up and doing."

I met with a great deal of discouragement, and knowing the great need of our part, I went to the Lord in prayer about the matter believing He would help, and then we received a blessing, for our next meeting was a success.

And we went to work for a contribution for the orphans' thanksgiving. We soon collected a neat little \$10 box of newly-made garments, ribbons, etc., for the children.

In the meantime I pondered my mind both day and night on how to make our payments. At last the thought to make "rag dolls" for Christmas presented itself. I made a pattern and soon completed a bright-eyed doll, dressed ready for play.

I carried her to the society. Every one was delighted with the "doll idea," and all were willing to assist in manufacturing them. From them our society received a new impetus. We met weekly up to Christmas. Everybody liked our dolls. Doll rags were contributed and orders came fast. Ladies helped us who never attended a missionary society before.

We could not fill all the orders, but are thankful to say by December 24th we had dressed and painted 40 dolls, with which we made our payment to both the hospital and endowment. And with a little extra help from one sister we gave a young brother, a Baptist Record Bible on Christmas morning.

Yes, we had a happy Christmas, too, for with our work 40 children were made happy and we fulfilled our promise. By helping a little in some other causes this quarter we report on near \$25 worth being done.

We feel that God has blessed our little church and society and we desire the prayers of the Christian people that we may grow stronger in faith and do more good for His cause in the future than we have ever done. Like quite a lot of people, we have very little silver and gold to give, but we can give some time, our talents, labor and influence for the amelioration of our much needed missionary work. Somehow we feel the "rag doll" scheme will prove a boon to our society, for we now can get a clearer insight to other little things we can do that will be of a great help.

We can't all make dolls, but "There's a work for me and a work for you—something for each of us now to do."

Now I just write this plan as it seemed a plan worth while and I believe in passing a good thing on.

So I hope from what I have told that some other sisters may catch an idea on how they, too, may do more to add good work to His cause.

With best New Year wishes, Cordially,
MRS. F. A. JOHNSON.

Kosciusko, Miss.

TIDINGS OF THE KINGDOM

Rev. W. M. Fore has assumed charge of four churches near Holly Springs.

Superintendent Bryan Simmons, of the Mississippi Baptist Hospital, reports that the churches at Boyle and Cleveland gave \$450 in cash and notes to the hospital on last Sunday.

T. J. Batton, Pinola: I am now on the field at Pinola, having moved on the last day of the old year. A pounding occurred on New Year's evening. Great was the welcome extended us. We feel that the line has fallen to us in pleasant places. We enter into the New Year full of hope.

Dr. J. B. Gambrell made the announcement several times at the Newcom Bible Conference that he would take the subscription of any person to the Baptist Standard at \$2.00, provided they were already subscribers to The Baptist Record. Otherwise, he said, it would cost \$3.00 per year.

On account of the increase in the number of subscribers and the consequent increase in the time for printing and mailing the paper we have found it necessary to close our forms one day earlier. This will mean that all matter must reach our office by Saturday morning preceding date of publication in order to be sure of a place in the coming issue.

J. B. Quin, Tipton: Yesterday was a great day with us here. W. A. Chisholm spoke at 11 a. m., on the college endowment and took a collection. The pastor preached at night to a fine congregation. There were eight additions to the church. We feel encouraged. The outlook is promising. Pray for us. God bless you and the Good Paper.

Brother D. T. Chapman, treasurer of the mission board of the General Association of Mississippi, died at his home near Newton on Saturday, December 27th. He was nearly 77 years of age, having been in the service of God and his fellow men in this place as treasurer was filled at the meeting of the executive committee of the General Association last week by the election of Brother Ray Simmons.

R. C. Blalock, Amory: I am now happily located in Amory after my stay in Texas of seven years. The field of the Amory church is one of great promise and will require the pastor to stay on his job to measure up to its opportunities. And then, too, I shall have to be diligent in service to merit the generous treatment I am receiving. But in treating the new pastor so well, the brethren do not forget to say nice things about the former pastor, Brother Measelle.

O. N. Herrington, Wiggins: We have just had Brother McCumb with us from Friday night to Sunday night. We were glad indeed to have him, and glad of an opportunity to pledge our little mite to the endowment fund. My field—Bond and Wiggins—pledged something over one thousand dollars. I wish we could have made it more. I am working very hard here, singing and preaching, and have just accepted the call of the Big Level church, six miles out in the country. Will preach there one Saturday and one Sunday afternoon in each month. Don't forget to pray for us.

This week an institute for Sunday School workers is being held at the Bellevue church, Memphis, in which Pastor H. P. Hunt is completing his twelfth year. It is held under the auspices of the Baptist Sunday School Union of Memphis, and participated in by all the churches. Those on the program include Sec-

retary Hudgins of the Tennessee Board, Dr. Miley of the Southern Baptist Sunday School Board, and Dr. McGlothlin of the seminary at Louisville. There was a well attended mass meeting Sunday afternoon and many who were pledged to take the course of study and lectures. The program is from 4:15 in the afternoon to 9:15 at night, including forty-five minute intermission for lunch. Brother Hurt is an aggressive leader who has been with his church from its beginning.

Georgia Baptists know how to work a good man. They have made Dr. L. E. Barton a member of the State Mission Board and of the executive commission of the same, executive committeeman of the Atlanta Association, a director of the Index Printing Company, and a member of the editorial staff of the Christian Index. He is also a member of the Home Mission Board. The report of the Jackson Hill Baptist church, of which he is pastor, shows that they have received during the past year 49 members. They recently projected their budget for 1914 and raised about \$7,000 for current expenses and benevolence in one collection. The total contributions of the church for 1913 amounted to more than \$10,000 and the Sunday School more than \$900. We hope that Mississippi pastors will be fortunate enough to have Brother Barton with them in meetings during the coming summer.

At the recent Baptist State Convention of South Carolina, President E. Y. Mullins delivered an address on "The Baptist Program." The address consisted in answers to the following questions: (1) Can we match our spiritual message with a corresponding intelligence? (2) Can we assimilate the truth in modern culture without losing the Gospel message? (3) Can we maintain the polity and ordinances on a spiritual basis, that is, without becoming merely ecclesiastical in aim and spirit? (4) Can we match our freedom and democracy with the necessary unity and co-operation? (5) Can we maintain our efficiency as a denomination and at the same time co-operate at needed points with kingdom forces outside the denomination? (6) Can we successfully unite the ideal of social service with that of evangelism? (7) Can we maintain a spiritual life which shall conquer the temptations of an increasing material prosperity?"

There are four young men from Mississippi at the Southern Baptist Theological Seminary who expect to finish in May with the highest degree conferred. They are Webb Brame, G. S. Dobbins, J. L. Boyd and R. H. Russell. They are men who finished at Mississippi College and are now pastors of churches, having experience in actual work, and well married. We are glad Brother Brame is coming to Vicksburg, and we hope the others will all come back to the State.

C. T. Tew, Greenville: Please allow me to say through The Record that I am beginning to feel at home in Greenville. We arrived here four months ago and have been received royally. We found that the women of the church had improved the parsonage very much and many good things were awaiting us in the pantry. All these kindnesses we appreciate but most of all the spirit that prompted the givers. There are some of the best people on earth here, and it is a great pleasure to labor among them. We are happy to say that our Sunday School is growing, congregations increasing and the work in general is on the up grade. The mud of this Delta and the tar of North Carolina ought to make a good mixture, at least, so far as cohesiveness is concerned. I enjoyed the convention at Columbia, and was indeed pleased to meet many of the pastors of the State, some of

whom I already knew while in the seminary at Louisville. . . . We were glad to have with us some weeks ago Brother Suttle, representing The Baptist Record, and Brother Parker, representing the Baptist Hospital at Jackson. The Record helps us to look out on the fields and behold its needs and the hospital stirs our better nature and draws out from us the milk of human kindness. May God's richest blessings rest upon The Record, its editor, and the Baptist host and interest of the State.

BLUE MOUNTAIN BREEZES.

A number of new students have entered since Christmas, and everything is hopeful.

The second half session at the college will open February 2nd. Special attention will be given to the teachers' training department during the last two quarters. The indications are that a goodly number will take advantage of these special provisions.

On Sunday, the 4th, we had a great sermon in the morning from Dr. W. A. Whittle. At the evening service we had a "Sunday lecture" or "lay-sermon" by Prof. Booth Lowrey, which seemed to please and inspire everybody.

Two of our lyceum lectures for this month will be by Doctors Lincoln McConnell, of Atlanta, and Russell H. Conwell, of Philadelphia. We look forward to them with great anticipation.

We have just had a most enjoyable visit from Dr. B. G. Lowrey, of Amarillo, Texas. His personal presence and public lectures brought joy to the hearts of students, teachers and citizens.

Cordially,

Blue Mountain, Miss.

TO THE SEMINARY.

(Toast from a student at the Training School.)

A school there is far down the street
To which we go with willing feet,
And much learning take away
Under our arms from day to day—
And that's the Seminary.

'Tis there we learn the dates and facts
Of all the true apostles' acts;
'Tis there we stand upon our feet
And tremble as we exegete—
'Tis at the Seminary.

And when our minds turn to this place
We see our Deacon Skinfint's face;
And there's dear Rabbi Smell fungus
Whoever has much charm for us—
When at the Seminary.

'Tis there we learn of old Tiglath,
And David having fits at Gath,
We learn to say off Israel's kings
As easily as a birdie sings—
All at the Seminary.

And we must mention, by the by,
We have a class we call "B. I."
We hear of woodies, vales and rills,
And cillies buried under hills—
All at the Seminary.

And we're allowed from day to day
To look at brethren o'er the way;
'Tis true they sit across the aisle,
And we may look but must not smile—
While in the Seminary.

Here's to the faculty we love so well!
Here's to the school whose praise we tell,
O, may it prosper day by day,
Here's to the school on West Broadway—
Here's to the Seminary!

—MARGIE SHUMATE.

SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE

SERVING JESUS.

Lesson IV. January 25th
Bible lesson: Luke 8:1-3; 9:57-62; 10:38-42.

Motto text: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Matt. 25:40.

Outline:

1. Ministering to Jesus.
2. Following Jesus.
3. Learning of Jesus.

Introductory. Our lesson today combines three distinct occurrences, all related, in Luke's gospel, brought together because of the central idea in each, serving Jesus. The time and place are different in each, and each one gives a different light upon acceptable ministry.

1. The first Scripture, Luke 8:1-3, is taken from the Galilean ministry, and gives us an illuminating glance at the practical methods of that great preaching tour Jesus went through cities and villages, preaching and bringing the good tidings of the Kingdom—tidings whose results He states specifically in His message to John the Baptist: "The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." (Luke 7:22). With him were his disciples, twelve in number, and certain women whose hearts were full of love and gratitude to the Master for His wonderful mercies to them. All had been healed of evil spirits and infirmities: Susannah, Mary Magdalene, whom he had restored from an exaggerated case of demon possession, similar probably to violent insanity; Joanna, the wife of Herod's steward, and many others relieved of physical distress, now accompanied them and made provision for their support day by day out of their own substance. That was a thank-offering worthy of mention, and we suggest to the woman's missionary society with discouraging attendance that its members from the ranks of those whom the Lord has blessed. Ask her to come whom he has raised from a sick bed, her to whom he has given blooming health, her from whose family he has stayed the hand of death, her whose comfort he has been in affliction and loss her where life he has crowned with love and honor, her whose temporal wants he has graciously supplied—bring in all these to minister to him of their substance, and what a gathering there would be! The Lord Jesus Christ,

though he was rich, yet for our sakes became poor (II Cor. 8:9), and he does not refuse to accept the gifts of grateful hearts.

2. The second passage (Luke 9:57-62), deals with three individual cases—men who were interested in Jesus' work. One of these, a scribe, Matthew tells us, said to him, "I will follow thee whithersoever thou goest." Uninfluenced, it seems, by the prejudices of his class, he apparently makes unconditional surrender of himself and his service. But he evidently had not counted the cost of discipleship; perhaps Jesus finds in his heart hopes and ambitions that do not appear in his words. "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head," says the Savior, with touching reference to the poverty of his earthly lot, made only that this disciple might see the extent to which his "whithersoever" would carry him. Only a fully consecrated life could accept such conditions, and we are not told that this one was able to do so. To another earnest listener the Savior said, "Follow me," receiving the reply, "Let me first go and bury my father." This seems at first a natural and commendable request, but it may be that the father was not dead, but only approaching the end of his life. Had his death already occurred, the son would probably have been at his home, attending to the funeral rites, which the sultry climate rendered immediately necessary. However this may be, the Master lays a constraining and determining hand upon him in his next words, "Let those who are spiritually dead bury their own dead, but go thou and publish abroad the kingdom of God." Jesus must have already perceived in him fitness for the preacher's task, and we can but believe that now he gladly went out proclaiming the good news of salvation. A third man now offers to follow the Lord, but wishes first to go and bid farewell to his family. This also would involve delay, perhaps implies a farewell feast, almost certainly the gathering of his friends to plead that he will not cut himself off from them by the profession of this new doctrine. Professed converts in foreign fields today have often thus been led to forget their faith. Jesus requires not half-hearted service, but immediate consecration. He tells him that he must be like the plowman who would run a straight furrow—

his eye must be upon the immediate task, his attention unwavering. If he is drawn aside by material matters, however important, he is not fit for the kingdom of God.

3. The third Scripture (Luke 10:38-42) introduces us to Mary and Martha, the friends at Bethany whom he loved, and in whose home he found rest. Martha is anxious to bestow a too bounteous hospitality, and she is cumbered, over-burdened, distracted, about much serving, thereby destroying the sweetness of that hospitality. She hastens to her guest, at whose feet sits the younger sister, Mary, listening to his words, "Lord, dost thou not care that my sister did leave me in the midst of the work? Send her to help me again." Taking no note of the rudeness which would make an honored guest partaker in domesticated differences, Jesus gently and gravely rebukes in the older sister the spirit of anxiety which has made first unnecessary household cares and neglected the rare privilege of communion with him. "Martha, Martha, dear friend, careful hostess, thou art anxious and troubled about the many things of thy household. Engrossment in these has prevented thy thought of the one thing that is needful—attention to the far higher interests of my kingdom, and the blessing that will come to you from it. Mary has chosen the good part, which shall not be taken away from her."

The loud calls of daily tasks sometimes seem more urgent than those of spiritual service. Let us not through earthly cares lose spiritual blessings that are within our reach.

"Christ never asks us for such busy labor
As leaves no time for resting at His feet;
The waiting attitude of expectation
He oftentimes counts a service most complete."

Suggested references: Rom. 14:17; Phil. 3:8-21; Matt. 20:26-27; Mark 8:34; Matt. 10:37-39; Luke 14:26-27; I Kings 19:19-21.

SIGN YOUR NAME HERE.

If you suffer with any chronic disease that does not seem to be benefited by drugs, such as dyspepsia, indigestion, rheumatism, gall stones, liver or kidney diseases, or any other chronic ailment involving impure blood, you are cordially invited to accept the liberal offer made below. It is a grave mistake to assume that your case is incurable simply because remedies prepared by human skill have not seemed to benefit you. Put your faith in nature, accept this offer and you will never have cause to regret it.

I believe this is the most wonderful Mineral Spring that has ever been discovered, for its waters have either cured or benefited nearly everyone

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Instantly suggests the remedy, HOOD'S SARSAPARILLA. A word to the wise is sufficient. Buy a bottle this very day. Be sure to get Hood's Sarsaparilla, the true blood purifier, prepared only by C. I. Hood Co., Lowell, Mass.

who has accepted my offer. Match your faith against my pocketbook and if this Spring does not relieve your case I will make no charge for the water. Clip this notice, sign your name, enclose the amount and let this wonderful water begin its healing work in you as it has in thousands of others. Shilvar Spring, Box 18A, Shelton, S. C. Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shilvar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if the results are not satisfactory to me you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

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Rev. J. E. Davis is now located at Rawls Springs, Miss., and asks that his correspondents so address him. His time is not all filled, and any churches in reach would do well to get in correspondence with him. He says he is open for "consultation and consideration." Write him.

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Owned and Operated by the Mississippi Baptist Convention

Our enrollment has reached 190. There will probably be room after Christmas for six to eight girls. The expenses in the boarding department from January first to the end of the session will be \$140.75. In the Industrial Home, \$92.50. Put your daughter among our splendid girls.

J. L. JOHNSON, Jr., President

Hattiesburg, Mississippi

Mississippi Woman's Missionary Union Page

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Direct all communications for this department to Mrs. T. J. Bailey.

MRS. J. P. HARRINGTON, Sunbeam and R. A. Leader Corinth
MISS MARIAN W. NIXON, Y. W. A. Leader Winona
MISS MARIAN W. NIXON, College Correspondent Hattiesburg

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All societies in Mississippi should send quarterly reports to Miss Margaret Lacey, but all money should be sent to A. V. Rowe, Jackson.

"Trust in the Lord with all thine heart; and lean not unto thine own understanding."—Prov. 3:5.

NOTICE.

Please send all money for the Literature Fund (10 cents per member per year) to Mrs. M. M. Fulham, Jackson, Miss., State Treasurer of W. M. U.

Dean Swift, the great English satirist, driving through a particularly dark and filthy London street, remarked to his companion that the smells were vile. "Yes," agreed the friend, "this street reeks of every conceivable odor." "Very odor," corrected Swift, "except the odor of sanctity."

Don't dope with calomel. Swamp Chill and Fever Cure is better. At your druggist.

FROM THE SECRETARY'S OFFICE.

The minutes of the W. M. U. meeting held at Columbia have been sent out from the office this week. We regret that we were so slow about this matter, but for various reasons the work could not be finished up sooner.

Your attention is called to one or two errors in the minutes that should be corrected. One is found on the very last page, suggested W. M. U. Apportionments for Fiscal Year, May 1st, 1914. "This should read May 1st, 1913." We sincerely trust that each association's superintendent will make note of this and urge that all her societies come up with these apportionments by this coming May. Indeed we urge each president of the local society will see to it that her society will reach the apportionments. It will break the heart of your secretary to go to Nashville without the full apportionment reached.

On the outside page of the minutes you will note that this is our thirty-fifth annual session. An error appears on the inside page, making this our twenty-fifth session. This is indeed the twenty-fifth anniversary of our W. M. U. as an auxiliary of the Southern Baptist Convention. But Mississippi women had held ten consecutive sessions before this organization.

JUBILATE.

The following committees were appointed at the last meeting of the Central Committee to look after the various phases of the Jubilate Meet-

ing to be held in Jackson early in February.

Program committee: Chairman, Mrs. W. A. Borum; Mrs. B. H. Dameron, Mrs. W. A. McComb, Mrs. H. D. Mindum.

Entertainment committee: Mrs. R. B. Mims, chairman; Mrs. P. B. Bridges, Mrs. S. L. Webb, Mrs. H. D. Mindum, Mrs. W. J. Davis, Mrs. C. J. Howell, Mrs. A. H. Longino, Mrs. W. R. Walker, Mrs. J. T. Root, Miss Ethel Atkinson, Mrs. Edward Yergerson, Mrs. W. O. Ray.

Music committee: Co-chairmen, Mrs. Carothers (pipe organ); Miss Jessie Johnson (piano); Mrs. A. J. Aven, Mrs. M. P. L. Berry, Mrs. W. J. Buck, Mrs. W. R. Wright, Miss Eugenia Dameron, Miss Sanderson, Mrs. J. R. Sandifer, Mrs. Chess Wyman, Mrs. B. H. Dameron, Miss Bessie Ross, Mrs. Hutchins, Miss Stephens (Woman's College), Mrs. George Riley (Blue Mountain), Mrs. McDuffie (I. I. & C.), Mrs. J. S. Coleman (Hillman), Mrs. C. D. Johnson (Clarke Memorial).

Costume committee: Mrs. M. M. Fulham, chairman; Mrs. Hebron, Mrs. Von Harten, Mrs. W. J. Davis, Mrs. W. G. Raines, Mrs. J. Taylor, Mrs. K. F. Walker, Mrs. J. K. Graves, Mrs. M. C. O'Keefe, Mrs. Jefferson Kent.

Publicity committee: Mrs. Lena M. Hobbs, chairman; Mrs. T. J. Bailey, Mrs. Rhoda Enoch, Mrs. W. D. Hurlburt, Mrs. W. H. Tharp.

Decoration committee: Mrs. Laurie Gaddis, chairman; Mrs. Minnie Dameron, Mrs. W. Q. Sharp, Mrs. O. B. Taylor, Mrs. R. W. Maxie, Mrs. A. W. Godwin, Mrs. C. C. Lumsden, Mrs. Matthews.

Luncheon committee: Chairman, Mrs. Minnie Dameron; Mrs. W. H. Tharp, Mrs. J. G. Fitzhugh, Mrs. Edwin Yergerson, Mrs. D. J. Morrison, Mrs. C. E. Hoover, Mrs. Steinroth, Mrs. S. R. Pihl, Mrs. W. D. Webb, Mrs. A. S. Applewhite, Mrs. E. A. Batte, Mrs. R. T. Ross.

AFTER CHRISTMAS.

All the house is "topsy turvy," Here and there a broken toy, On the walls are faded ribbons, In the heart there seems no joy. Picture books are scattered round, Mary rocks a broken doll, While father stands with clouded brow, And says it all fol de rol.

The fireworks have all exploded,

All the glare and brightness gone. There's a silence that seems mournful While the echoes sigh and moan. The boys have gone out into the woodland,

There to chase the rabbit gray, Drum and wagon are neglected, That were prized so yesterday.

We sat down among the debris, With sad brow and weary feet, And we asked our souls the question, Is this the way our Lord to greet? Amid the worry and confusion, Did we not forget sometimes, That the quaint bells of Bethlehem, Rang that night no Xmas chimes.

Down our cheeks the tears were stealing, And we felt 'twas not worth the while,

All the sacrifice and labor, We had given to please a child. Mary's arms were twined around me, And her sweet lips pressed my brow,

As she fondly whispered, "Mother, I'm so sure you love me now."

And dear sister! May God bless her, For the joys to us she brought, And may angels guide and shield her, For the good that she has wrought. 'Twas so sweet to have the dear ones Sit around our festal board, And I wished with earnest longing, We could entertain our Lord.

Then I thought about the shepherds, How with eager haste they ran, To salute the blessed baby, Who brought hope and peace to man.

And I thought I heard the shouting, Of the glorious heavenly band, Who with rapture sang hosannas, To the King of sea and land.

MRS. E. C. BOLLIS.

PHILOSOPHIC.

This is time for renewal and greeting.

"Here's health to the future, A sigh for the past; We can love and remember, And hope to the last."

Love God, men and duty, and never grow old.

Let us look into the opening door of the future and see the good there is for us to do, and thus realize that the beautiful life is to live, to work and be happy. Liberty commissions us to be as skillful as possible in observing the duties of this new year of life.

No one has proper appreciation of his life till he conceives it outreaching the flight of all years.

This conception of life magnifies duties rather than minimizes them.

Duty does not think that "the better pasture is over the fence," but is intent on doing what the hands find to do, can reach. When we go hence judgment will not be rendered because of the place we held, but according as we have held it.

Home is man's fortress in life's warfare. In this fortress the true soldier will be loyal to proper authority. Harmonious and affectionate, diligent in service, enjoying the reward of "contentment with godliness, which is great gain."

The New W. M. U. Mission Study Book—

"In Royal Service"

By Miss Fannie E. S. Heck

The story of the missionary work of Southern Baptist women. Historical, biographical, interesting.

Prices—Paper, 35 cents, postage, 8 cents; cloth, 50 cents, postage, 10 cents.

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The book has a beautiful binding, lovely illustrations, and a fascinating presentation of the life of the pioneer woman missionary—Ann Hasseltine Judson. It is a lovely gift book, especially timely because of the celebration of the Judson Centennial.

Price—Paper, 35 cents, postage, 6 cents; cloth, 50 cents, postage 8 cents.

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I conclude these fragmentary pencillings by giving an

Arabic Proverb,

describing four characters of people. "He that knows not, and knows not that he knows, is a fool, shun him." "He that knows, and knows not that he knows, is asleep, wake him." "He that knows not, and knows that he knows not, is a child, teach him." "But he that knows, and knows that he knows, is a wise man, follow him." "Plus ultra."

L. R. BURRESS.

Jonesboro, Ark.

To the Governor of Mississippi:

On October 24, 1908, in the circuit court of the first district of Hinds county, Luke Ard, colored, pleaded guilty and was sentenced to ten years imprisonment for manslaughter. Though a guileless negro and of entirely sober habits, at Christmas time, Luke drank some blind tiger whiskey and under its influence in a fit of rage, thinking another man was improperly in his house, he shot through the door which his wife had just closed against him. Unfortunately, the bullet killed her. Horrified at the result and half crazed with drink, Luke fled, but was brought back and sentenced. While properly punished, it is absolutely certain that Luke did not intend even to harm his wife. He was devoted to her and had been a kind and indulgent husband. He is a good negro, faithful, docile and notably trustworthy. He had never been in trouble before and has made a model prisoner. It is believed that he has been sufficiently punished; wherefore petitioners ask that he be pardoned, or at any rate that his sentence be commuted.

December 23, 1913.

L. BRAME,
THAD B. LAMPTON,
L. L. LAMPTON,
V. L. TERRELL,
W. M. LAMPTON,
D. B. STIRLING,
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CERTIFICATE

We, the undersigned citizens of Newton County, Miss., hereby certify that Acidine is a natural product from the earth and has been successfully used in this community for years, effecting the most wonderful cures of all kinds of acute and chronic cases—Dr. B. Harper, Sheriff; J. O. Walton, Chancery Clerk; Thos. Keith, Ex-State Senator; D. D. Gibson, Ex-Member B. of Super.



GIVE ME A CHANCE TO CURE YOUR RHEUMATISM FREE

Mr. Delano took his own medicine. It cured his rheumatism after he had suffered tortures for thirty-six years. He spent \$200 before he discovered the remedy that cured him, but I will give you the benefit of his experience for nothing.

If you suffer from rheumatism let me send you a package of this remedy free. Don't send any money. I want to give it to you. I want you to see for yourself what it will do. The picture shows how rheumatism twists and distorts the bones. Maybe you are suffering the same way. Don't. You don't need to. I have the remedy that I believe will cure you and it's yours for the asking. Write me today. P. H. Delano, 54-B Delano Building, Syracuse, New York, and I will send you a free package the very day I get your letter.

7 SIZES AND STYLES

Shall we send you free book about

APPLETON WOOD SAWS

It shows pictures of all our hand, drag, circular log saws and portable wood sawing machines, with or without Appleton Gasoline Engines. Tells you straight facts which we guarantee our saws to back up. Opens a way for you to make money this winter saving your own and your neighbors' wood. You want a saw to last—made strong—boxes that never warp—don't experiment with cheap saws then, buy an Appleton, 40 years the standard. Send for booklet to-day.

Batavia, Ill., U.S.A.
APPLETON MFG. CO. 6102 Fargo St.

A TRAINING SCHOOL LETTER.

My dear Y. W. A's:

The holidays are over; the girls who went home have all returned, and the New Year has found us ready for regular work. The Christmas season has been a very happy as well as a very busy one in the training school. With class work on Christmas eve that lasted until dark, for some, entertainments for our various clubs, Sunday School Christmas trees, and the exciting advent of the parcel postman; nobody had time for even one little homesick thought, though we were wishing our dear ones all over the Southland a merry Christmas through it all. On Wednesday evening, in keeping with the spirit of the season, we sang some of the beautiful Christmas carols under the windows of our seminary professors, returning home late at night.

Next morning such a lovely surprise awaited us. We went rather noisily to chapel, but we were quieted by the beauty of the room. The walls were hung with holly and mistletoe, pine burrs and Spanish moss, the gift of friends from other states. The only light was from the grate and a star high on the wall. So almost unconsciously we found ourselves singing "Silent Night, Holy Night." Then Mrs. McLure led us in prayer, after which one of the girls told us the old, new story of the Babe of Bethlehem.

It had been quiet long enough, for too many thoughts were turning homeward, so the lights were switched on, full force and then we realized that the good saint hadn't forgotten us at all, even if we were away from home, and none of us were children. There in front of the grate was a frame on which was a stocking full of good things for each one of us, and to each stocking was tied a horn or a whistle and a cracker, so with the popping of crackers and the tooting of horns our spirits rose, and we closed with a grand, concerted blast from the horns, led by our principal.

This is only a glimpse of the many and varied things of interest in store for us. You will really have to come and see for yourself that there is nothing quite like "Christmas in the training school."

I am wishing for each of you a happy New Year, and may you accept this New Year that has come to you as a gift from the King and may each day be marked by some service for Him.

The six of us from Mississippi join in love to you.

Faithfully yours,
ELIZABETH KETHLEY.

Piles Cured in 6 to 14 Days

Your druggist will refund money if PAZO OINTMENT fails to cure any case of Itching, Blind, Bleeding or Protruding Piles in 6 to 14 days. The first application gives Ease & Rest. 50c.

SHEPPARD-HOBSON RESOLUTION FOR NATIONAL CONSTITUTIONAL PROHIBITION.

Many letters from different states have been coming to this office inquiring about petition work in behalf of the Sheppard-Hobson resolution.

Mamma Says It's Safe for Children

FOLEY'S HONEY and TAR

For Coughs and Colds

Mississippi College

The Oldest College for Men in Mississippi.

Great Recent Improvements.

Best Science Building in Mississippi.

Best School Dormitory in the South.

Twelve Specialists in the Faculty.

421 Students Last Session.

Nine Miles from State Capital.

Next Session Opens September 17, 1913.

Send for Catalog.

J. W. Provine, Ph. D., LL. D., Pres.

OLINTON, Hinds County, MISSISSIPPI

AFFLICTED PEOPLE TAKE NOTICE

Do not despair. A drugless remedy has been discovered that deserves your consideration. "Electro-Salvific Ring Battery." The most important discovery of modern times. Guaranteed for Rheumatism, Neuralgia, Aches, Pains, Nervousness, Stomach, Bowel, Kidney and Liver Troubles, Fits, Cramps, etc. Composed of Electro-Negative and Positive Metals in right proportions to produce a pure current day and night, which purifies the blood, strengthens the nerves and muscles, induces sweet, refreshing sleep, improves the appetite and expels disease from the body.

Accept no imitations. Trade-mark registered and customers protected by a bank guarantee.

For full particulars, copy of Bank Letter, numerous testimonials, Free Trial offer for 30 days and other proof, write to:

T. B. JONES, Inventor,
Department F, Athens, Tex.

Upon its introduction, the resolution was referred to the committee on the judiciary in both branches of Congress.

The Anti-Saloon League does not ask that petitions in behalf of this legislation be sent from churches or organizations as such. There are two reasons for this. First, and most important, is the fact that individual letters to senators and representatives are much more effective than stereotyped printed forms signed by organizations. Every senator and representative will feel impelled to give attention to every individual letter conveying a request for his support on this or any given bill.

Second, the Women's Christian Temperance Union inaugurated the printed petition form work weeks before the Sheppard-Hobson resolution was introduced, and we desire to prevent complications which might result from duplication of effort along this line. Therefore, we will ask that every man and woman interested in this measure shall send a personal letter to his representative in the house, and to each of his senators, asking for support of this resolution, as soon as final reference of this res-

olution shall have been determined. Arrangements are partially made for hearings and it is probable that before the end of January a series of hearings will have begun in the campaign for the passage of the Sheppard-Hobson resolution for national constitutional prohibition.

EDWIN C. DINWIDDIE,
Superintendent.

Round Trip Winter Tourist Excursion Fares

VIA



to all the popular resorts in Florida, Georgia, New Mexico, North Carolina, South Carolina, Tennessee and Texas.

Tickets on sale daily until April 30. Final return limit, May 31, 1914. Stop-overs permitted on both going and return trips. For further information apply to S. A. STONE, Ticket Agent, Jackson, Miss. Phone 303.

DEATHS

SAMUEL WARREN SIBLEY.

"Softly and tenderly Jesus has called him
Home, where the ransomed are gathering today.

This servant of God went home Sunday night, January 4th, 1914, after an illness of 25 days with pneumonia. His natural life began July 15th, 1848, the son of Asa and Mary Ann (Carter) Sibley, Yazoo county, Miss. His spiritual life dates from the age of 18. He was baptized into the fellowship of the Hebron church by Pastor R. H. Hill. In the early '70's he was called to stir up the gift of God that was in him, and was set apart by an ordaining presbytery to the full work of the ministry. While a student in Mississippi College he had the care of some churches in his home county. It was at this time that the writer came in loving contact with him, forming a friendship that grew and matured under the sunshine and shadows of nearly 40 years. As fellow students and classmates they walked the rugged way of the college curriculum under the daily drills of these masters in their professorships. Professors Timberlake, Coleman, Martin, Griffith, and Whitfield, and filled by the guiding hand of that prince of college presidents—Dr. W. S. Webb.

At the June commencement, 1877, he, with nine others of his class, following the rapid strains of music and amid the beauty and fragrance of bouquets upon the rostrum, received his diploma. Two of that number—Young and Taylor—went from their labors some years ago, and now dear Sibley is called to join them in that "Upper Room" where the great Master of the School of the Universe hands out His awards to the faithful.

A short while out of college life, he did what every sensible young preacher should do—he took to himself a helpmate in the person of Miss Abbie Thigpen, the accomplished daughter of Samuel J. and Harriet Newell (Wise) Thigpen, of Hinds county, and sister of our beloved J. E. Thigpen. Together they took up the web of life. Hers was a most beautiful pattern finished November, 1901, while together they served in the pastorate of the McComb City First church. Four sons and two daughters were born to them, the youngest, a little boy of four summers, when the mother gave him her last goodbye kiss.

How we wish that the mantle of the father might fall on this dear boy! Lee Belle, the youngest daughter, while in college at Blue Mountain, went away to be with mother. The other children, it is said, are doing well, filling positions of usefulness.

Now a word as to the dominant note in this man's life. It was the gospel of the subterfuges, shams and sentimentalities. He loved to preach it. He always had a message for the people. He went into the pulpit with a yearning desire to fill men's souls with eternal verities. He never lost sight of the fact that the Christian is God's creation—that

the lost sinner is quickened by a power outside of himself, which power emanates from the love of God in Christ. This made him love to sing:

"E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme
And shall be till I die."

While averse to anything passing for gospel preaching which was soft, shoddy or sentimental, he was equally averse to insincerity in the Christian's life. The halting, stumbling Christian found in him the sympathetic helper and counsellor, but the false professor fell under his withering blows. Those who differed from him in doctrine, as well as those who had no well-defined religious beliefs, admired his positive teaching.

We need more preachers like him, who go to the throne for grace and strength, and to the word of God for truth. Then will we have men with the elements of true greatness—child-like in believing, noble in bearing, luminous in teaching, beautiful in living, and star-crowned in dying.

Many important pastorates were his. Besides serving good country churches, he had served in town pastorates, such as Corinth, Okolona, Hazlehurst, Summit, McComb, Magnolia, and Tylertown. The last named was his last pastorate. His friends there were exceedingly kind; the Liberty-White railroad management sending a special train with his remains, and several coaches of passengers to McComb where the last solemn service was rendered. The congregation was large and representative. Preachers, physicians, lawyers, merchants, men and women, young and old, were there.

Appropriate songs, Scripture reading, by J. B. Quin; a tender prayer by R. L. Bunyard; a letter from J.

Run Down?

Consult your doctor freely about medical matters. Take no medicine he will not endorse. Let his decision be final.

Easily tired, thin, pale, nervous? And do not know what to take? Then go direct to your doctor. Ask his opinion of Ayer's non-alcoholic Sarsaparilla for toning up the nerves, enriching the blood, and improving the general health. Has been used for 60 years.

H. Lane explaining absence and commending a worthy life read by Pastor Whitfield; beautiful tributes in brief remarks by Elders A. F. Davis, J. B. Quin and Dr. Sample; together with remarks on "The Elements that Made the Man," from II Sam. iii:3-8, by the writer; and benediction at the grave by Pastor Whitfield, concluded the sorrowful service in memory of this man of God.

Goodbye, dear "Sam," till we meet on the plains of eternal life and light of unalloyed peace and bliss.

I. H. ANDING.

Summit, Miss.

ROSY AS A GIRL.

Summit, N. C.—In a letter received from this place, Mr. J. W. Church, the notary public, says: "My wife had been ailing for nearly 12 years, from female ailments, and at times was unable to leave the house. She suffered agony with her side and back. We tried physicians for years without relief. After these treatments all failed, she took Cardui, and gained in weight at once. Now she is red and rosy as a school girl."

Cardui, as a tonic for women, has brought remarkable results. It relieves pain and misery and is the ideal tonic for young and old. Try it. At druggists.

THOS. L. DYE.

On November 21, 1913, the spirit of Thos. L. Dye was called home to the God who gave it.

He was born May 18, 1856, and

CONSERVATORY
BLUE MOUNTAIN COLLEGE

Our five music teachers were so crowded with students that we have had to wire for an additional teacher and two additional pianos. We have a director of music who, after graduating at college, took years of study in Chicago, New York and Boston, and then studied three years under three of the master musicians of Europe. We have three other teachers in our music department who have had advantages equal to those had by the musical directors of many schools of loud pretensions.

If you want piano, voice, violin, theory or harmony we can give you up-to-date advantages. Inquire further!

W. T. LOWREY, LL. D., President

Blue Mountain, Mississippi

Sunday School Helps For 1914
CONTAIN ALL THE LESSONS FOR 1914

Peloubet's Notes, \$1.15 postpaid; Tarbell's Guide, \$1.15 postpaid; Arnold's Practical Commentary, 60 cents postpaid; Torrey's Gist of the Lesson, 25 cents postpaid; Morgan's Teaching of the Lesson, 25 cents postpaid; Coon's Self-Pronouncing Commentary, 25 cents postpaid.

Coon's Self-Pronouncing Vest Pocket Commentary on the Sunday School Lessons for 1914 is especially appropriate as a gift from teacher to scholar. A dozen copies will be sent postpaid to any Sunday School teacher for \$2.50.

THE BAPTIST RECORD, Jackson, Mississippi

Paint Without Oil

Remarkable Discovery That Cuts Down the Cost of Paint Seventy-Five Per Cent.

A Free Trial Package is Mailed to Everyone Who Writes.

A. L. Rice, a prominent manufacturer, of Adams, N. Y., has discovered a process of making a new kind of paint without the use of oil. He calls it Powderpaint. It comes in the form of a dry powder and all that is required is cold water to make a paint weather proof, fire proof and as durable as oil paint. It adheres to any surface, wood, stone or brick, spreads and looks like oil paint and costs about one-fourth as much.

Write to Mr. A. L. Rice, Manuf'r., 162 North St., Adams, N. Y., and he will send you a free trial package, also color card and full information showing you how you can save a good many dollars. Write today.

CANCER

FREE TRIAL PACKAGE. The Leach Sanatorium, Indianapolis, Ind., has published a booklet which gives interesting facts about the cause of Cancer; also tells what to do for pain, bleeding, etc., etc. Write for it today. Write for it today.

Pellagra
REMEDY

Based on Facts and Cures

WRITE FOR FULL PARTICULARS
DON'T DELAY

Address E. B. SLOSS, M. D.
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SELL TREES

Fruit trees. Pecan trees. Shade trees. Rose bushes. Ornamentals. Easy to sell. Permanent job. Big profits. Write today.
SMITH BROS., Dept. 45, Concord, Ga.

BOOKS

New and Worth While

JUDSON THE PIONEER

A book for boys by Rev. J. Mervin Hull. In this book the author tells the life of Adoniram Judson, a man of a thrilling, interesting story that is sure to cover the command the attention of every boy who reads it.

Cloth, 50 cents net; paper, 35 cents net; postage, 8 cents extra.

ANN OF AVA

By Ethel Daniels Hubbard. This is a most charming, entertaining story for girls. Ann Hasseltine, the wife of Adoniram Judson, is the heroine, and her biography is the basis of this beautiful and interesting story.

Cloth, \$1.00 net and 50 cents net; paper, 35 cents net; postage, 8 cents extra.

FOLLOWING THE SUNRISE

By Helen Barrett Montgomery. Author of "Christus Redemptor" and "Western Women in Eastern Lands."

This is a fascinating account of one hundred years of Baptist foreign missions from the beginning, under Adoniram Judson, until the present time.

Cloth, 50 cents net; paper, 35 cents net; postage, 8 cents extra.

THE IMMORTAL SEVEN

By Rev. James L. Hill, D. D. A well-written, captivating account in the form of sketches of Adoniram and Mrs. Judson, Mr. and Mrs. Samuel Newell, Luther Rice, Gordon Hall, and Samuel Nott—"The Immortal Seven," who were the first foreign missionaries who sailed from North America one hundred years ago.

Cloth, 50 cents net; postage, 8 cents extra.

The Baptist Record
Jackson, Miss.

B. J. LEONARD

DENTIST

Special Attention Given to Children's Teeth and the Treatment of Gum Troubles

Seutter Bldg. Jackson, Miss.

POCKET S.S. COMMENTARY FOR 1914. SELF-PRONOUNCING Edition on Lessons and Text for the whole year, with right-to-the-point practical H.E.L.P.s and Spiritual Explanations. Small in Size but Large in Suggestion and Fact. Daily Bible Readings for 1914, also Topics of Young People's Society, Motto, Prayer, etc. Red Cloth 25c. Morocco 50c. Interleaved for Notes 80c. postpaid. Stamps Taken. Address

The Baptist Record, Jackson, Miss.

NEWS IN THE CIRCLE
MARTIN BALL

Evangelist J. B. DeGarmo has given up his work with the Home Board and will work with Evangelist T. F. Martin. They will make a strong team.

The church at Monticello, Ky., has called Rev. W. L. Shearer as pastor. He has the call under consideration, but may decide to remain in Owenton, same state.

Rev. J. M. Payne resigns the church at Everton, Mo., after 20 months work. The resignation to become effective after February 1. His plans for the future are not revealed.

In entering upon the eleventh year as pastor at Lexington, Tenn., the church added \$200 to Pastor Fleetwood Ball's salary. It came as an expression of appreciation for work done.

Home Board Evangelist F. D. King recently held a meeting with the First church, Henderson, N. C., in which 45 were added to the membership—20 of them by baptism. The meeting was splendid.

The Home Mission Board, of Atlanta, has secured the services of Evangelist Z. J. Anderson, who has been working for the State Mission Board, of Kentucky. He is said to be a strong man in his line.

The church at West Point presented Pastor Motley with two 'good-sized checks, and many valuable things to eat, as a Christmas present. They are good folks, Dr. Motley, and you may expect such treatment all along.

It is announced that the Home Board evangelists, with Dr. Weston Bruner as leader, begin a three-months' campaign in Louisiana, January 1. We trust that the efforts put forth will be crowned with abundant success.

Rev. Albert C. Stephens becomes office editor of the Western Recorder. He began his work last week and says: "I am in a fog." But with such a chief editor as Dr. J. W. Porter he can soon brush the fog away.

Rev. H. C. Combs leaves the church at Carder, Mo., and returns to London, Ky., has native state. The London church has been without a pastor more than a year. The working forces are somewhat crippled and disorganized.

The members of the First church, Jonesboro, Ark., presented Pastor E. E. Dudley with a splendid "Prince Albert" suit, an evening vest, and extra trousers. They intend that he shall be well clad in his pulpit. Let the good work go on!

The indebtedness of Stephens College, Columbia, Mo., \$70,000, has been raised. J. E. Franklin, of Missouri, gave \$10,000; several men gave \$5,000 each, among the number Hon. E. W. Stephens, once president of the Southern Baptist Convention.

The Gaston avenue church presented Pastor H. A. Porter a beautiful Cadillac coupe Christmas morning. It was driven up to the front door of the preacher's home. A card was attached announcing it a gift from a number of friends in his congregation.

Secretary J. H. Franklin, of the American Baptist Foreign Mission Society, of Boston, strongly advocated interdenominational co-operation in certain lines of work on the foreign field. Hadn't Baptists better at end to their own work in their own way?

After the lapse of 25 years as pastor of Lincoln Park church, of Cincinnati, George R. Robbins was presented \$500 by his people as a token of their appreciation of the work he has done. How that does cheer a poor preacher's heart and brighten his home.

Rev. John R. Stratton, of Baltimore, Md., has accepted the position of social service secretary of the Interchurch Federation of Baltimore. Wonder what that is? Somebody tell us what they do? Brother Stratton was formerly editor of the Maryland Baptist.

Rev. W. E. Conner, of Tennessee, assisted Pastor T. F. Deltz in a gracious meeting at Scotts Creek church, Jackson county, S. C. There were 43 additions by baptism. The preaching by Brother Conner was of the old-time New Testament kind, and the Lord blessed it.

The Baptist World is furnishing its readers with an outlook from various countries beyond the seas, which is proving exceedingly interesting. Requests were made for such papers by Dr. Prestridge prior to his death, and although gone the fruit of his labor follows on.

FREE TO THE RUPTURED

STUART'S PLAPAP-PADS are the wonderful new treatment for rupture which has enabled thousands to successfully treat themselves in the privacy of the home, at slight expense. Not made to be used forever, like the truss, but are intended to cure and thus do away with trusses. No straps, buckles or springs attached. Soft as velvet—easy to apply. PLAPAP LABORATORIES, Block 388 St. Louis, Mo., is sending free Trial Plapap to all who apply. Send Postal Card TODAY.

COLDS & LaGRIPPE

5 or 6 doses GGG will break any case of Chills & Fever, Colds & LaGrippe; it acts on the liver better than Calomel and does not 'ripe or sick'. Price 25c.

The New Teacher-
Training Book

"Teacher-Training Essentials," by H. E. TRALLE, M. A., Ph. D., author of "Sunday-School Experiences."

A First Standard Teacher-Training course in the Keystone Manuals.

This new course (a) makes the study of the growing life of the pupil fundamental; (b) is wholly modern in its psychology and pedagogy; (c) yet is presented in simple terms and brief lessons; (d) builds on the common experience and observation of the teacher; (e) because it is so readily understood will displace the old-style memorizer manual, and because so thoroughly scientific will afford an easy introduction to advanced educational psychology.

Part I, containing sections on The Pupil, The Teacher, and The School, will be published January 15, 1914, in paper at 25 cents.

AMERICAN BAPTIST PUBLICATION SOCIETY
514 N. Grand Ave.
St. Louis, Mo.

Cabbage Plants

30 Acres of Genuine Frost Proof Plant. These plants are grown in the open field on our farms at Albany, Ga., and Greenville, S. C., from strictly high grade seed, and will make heads if given half a chance. We change our land each year, thus avoiding lice and disease. We ship promptly guarantee full count, safe delivery, and good strong plants. Varieties: Early Jersey Wakefield, Chas. Wakefield, Succession, Drumhead, and Flat Dutch. Price: 25c for 10-15 plant; by express \$3.00 for 25c; 100c for 400c at \$1.25; 800c for 800c at \$1.00; 15,000 to 15,000 at \$80 per 1000. Special prices on larger lots. Beets and Burdock onion plants at \$1.00 per 1000. Lettuce plants, Big Boston, at \$2.00 per 1000. Strawberry plants, leading varieties, at \$2.50 per 100. Also a choice lot of fruit trees. Nueces Hill potato plants ready April 1st. Write for our catalogue, which gives a full description of our plants and trees.



THE BAPTIST RECORD WILL BE ASSISTED IF READERS, WHEN WRITING TO ADVERTISERS, WILL MENTION IT.

You Look Prematurely Old

Because of those ugly, grizzled gray hairs. Use "LA CREOLE" HAIR DRESSING. Price \$1.00, retail.

Hillman College

For Young Ladies

CLINTON, MISS.

Exceptionally good advantages in Piano, Voice, Expression, Art and Literary Departments. Located at the Educational and Religious center of the State. Healthful, accessible, pleasant. Last term—half session—begins January 20th. The cost from that date to the close of the session for board, tuition, laundry, medical and library fees is \$106.00. Send for catalogue.

Popular Song Books



Published in 1912 — 565,000 to date

This book has proven so useful and popular that many churches are making a second order; and others hearing of its value, prefer it to newer books. Ask anyone who has used this Book and you will get a good testimonial.

PRICES—Full cloth board, 35c each postpaid; \$3.50 per dozen, postage 60c; \$25 per 100, carriage extra. Embossed limp, 25c each postpaid; \$2.25 per dozen, postage 50c; \$15 per 100, carriage extra.

Don't fail to specify Round or Shaped Notes. Send Orders to

THE BAPTIST RECORD, JACKSON, MISS.



Published in 1913 — 215,000 Already; 288 pp. 400 Nos.

The very best new songs as well as the old favorites.

Pronounced by experienced Song Leaders, Pastors and Evangelists to be the best ever published. Try it and see.

PRICES—Limp Cloth, \$15 per 100, cash with order, carriage extra; \$2.50 per doz. postage 50c; single copy, 25c postpaid. Cloth board, \$25 per 100, cash with order, carriage extra. \$3.60 per doz., postage 70c; single copy, 35c postpaid.

ORDER BLANK

THE BAPTIST RECORD,
Jackson, Miss.

Sirs:—Please send me

..... copies New Evangel.

..... copies World Evangel.

I enclose

(Signed)

Address

DEATHS.

MRS. HARRIET B. KELLS.

The hearts of all Christian and temperance workers were made sad at the announcement of the death of Sister Harriet Kells, the State president of the Woman's Christian Temperance Union.

She was 70 years old and died suddenly. She lived for others as much so as anyone I ever knew. She was a fine educator and could have filled the chair in any of our colleges but chose to give her life to the cause of temperance and prohibition that the manhood and womanhood of our State might be saved from the curse of rum.

I am glad the Lord spared her to see the State dry and the forces started for a dry nation. I received a post card addressed and written by her marked Starkville, December 25, "Christmas greetings. See what we are going to do this new year; you'll help us, I know," signed H. B. Kells. On the reverse side was

"Dry, dry, nation dry,
This is our earnest battlecry,
Courage, faith and work aplenty
Will make it dry in 1920;
Will you help us?

"For God and home and native land."

God bless her, she knew I would help them and I will not forsake them because of her death. I have been intimately connected with her in the work of destroying the accursed liquor traffic for more than 30 years, and I don't remember that our minds did not run in the same channel. She was a sweet spirited woman, with a persuasive voice and wielded a big influence in the legislative halls at Jackson. She spent her life for the uplift of humanity and advancement of the kingdom of the Lord on earth. We cannot regret her going to the great restful heaven which is the goal of all our lives.

Sister Kells spent a happy Christmas and up to the time she retired to her room Friday evening was apparently in the best of health and spirits. Two years ago while at Vicksburg, she suffered a stroke of paralysis. Her friends were very solicitous about her but to all appearances she had completely recovered.

Some other good woman must take the work where she left it off and at the rate the cause is growing I see no reason why we cannot have a dry nation in 1920. Co-workers, rally to their help.

W. H. PATTON.

Shubuta, Miss.

SPEECHLESS FOR THANKS.

Mena, Ark.—"I find Cardui to be all you represent," writes Mrs. H. B. York, of this city. "I suffered from womanly ailments for nearly two years, before I tried Cardui. I have been so relieved since taking it. I cannot say enough in its praise. It has done me a world of good, and I recommend Cardui to all women." Cardui is over 50 years old, and the demand is greater today than ever. Cardui is the standard tonic medicine for women of every age. Would you like to be well and strong? Then take Cardui. Its record shows that it will help you. Begin today. Why wait?

Rheumatism

Remarkable Home Cure Given by One Who Had It—He Wants Every Sufferer to Benefit.

Send No Money—Just Your Address

Years of awful suffering and misery have taught this man, Mark H. Jackson of Syracuse, New York, how terrible an enemy to human happiness rheumatism is, and have given him sympathy with all unfortunates who are within its grasp. He wants every rheumatic victim to know how he was cured. Read what he says:



"I Had Sharp Pains Like Lightning Flashes Shooting Through My Joints."

"In the spring of 1893 I was attacked by Muscular and Inflammatory Rheumatism. I suffered, as only those who have it know, for over three years. I tried remedy after remedy, and doctor after doctor, but such relief as I received was only temporary. Finally, I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted and even bedridden with Rheumatism, and it effected a cure in every case."

I want every sufferer from any form of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of curing your Rheumatism, you may send the price of it, one dollar, but, understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer when positive relief is thus offered you free? Don't delay. Write today. MARK H. JACKSON, No. 736 Gurney Bldg., Syracuse, N. Y."

The fourth Sunday in December, Rev. Fleetwood Ball, of Lexington, Tenn., filled the pulpit at Clarksdale, preaching two excellent sermons which were much appreciated by the morning and evening audiences.

TAKE NO RISK!

When you pay five dollars for a pair of shoes and they go to pieces within two weeks you naturally expect the Shoe Merchant to refund your money or give you a new and perfect pair. But if you buy a guaranteed piano or player-piano and it goes bad in five or ten years, as at least half of them do, have you any assurance that the dealer from whom you buy will be alive or in business at that time?

That is why we selected the oldest and one of the largest piano houses in the South to conduct the Baptist Record Piano Club. We wanted a guarantee that would not die, from a house that would not move away or go out of business. We have thus permanently secured Club members against all defects in workmanship and material and if your piano should ever go bad you will have an old and reliable House to make it good or give you a new one.

It is an easy matter for a temporary dealer to guarantee any piano, no matter how bad it may be; but when a House intends to remain in business permanently at the same old stand it must put the quality into your instrument so that it will last indefinitely. For nearly half a century that has been the policy of the House which we have selected to conduct the Baptist Record Piano Club.

But that is only one of the many attractive and economical features of the Club. Write for your copy of the illustrated catalogue and get full particulars of the big saving in price, the convenient terms, the binding guarantees, etc., etc. Address the Managers, Ludden & Bates, Baptist Record Piano Club Dept., Atlanta, Ga.